

**A comparative study of models of theological training
for pastors and evangelists in Kibera informal
settlement**

by

Patience Santa Wanzala

Submitted in accordance with the requirements
for the degree of

Master of Theology in Missiology (Specialization in Urban Ministry)

at the

University of South Africa

Supervisor: Prof. Annalet van Schalkwyk

Co- supervisor: Dr. Colin Graham Smith

July, 2013

COPYRIGHT

No part of this research based dissertation may be reproduced, stored in any retrieval system or transmitted in any form or by any means for scholarly purpose without prior written permission of the author or the University of South Africa on behalf of the author.

DECLARATION

I declare that: **A comparative study of models of theological training for pastors and evangelists in Kibera informal settlement** and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

A handwritten signature in blue ink that reads "Santa". The signature is written in a cursive, flowing style.

Patience Santa Wanzala (Rev.)

Date: July, 2013

ACKNOWLEDGEMENTS

I take this opportunity to thank the almighty God, the Creator of the universe to whom I owe my existence. I also thank God for enabling me achieve this great work through his providence.

I acknowledge the love and support of Prof. Annalet van Schalkwyk who gladly accepted to be my supervisor after Dr. Stephan De Beer could not carry on supervising me because of other commitments. Prof. Annalet, you have been very inspirational in this great work and I thank you for helping me to bring it to completion.

I am very grateful to Dr. Colin Smith for his tireless efforts in encouraging me to move on with the research work even when at times I felt like giving up. Your persistence and support has enabled me produce this great work. Thank you for believing in me. I also want to thank your wife Anita Smith who took time to edit my work.

A big thank you to my beloved husband who has always wished to see me finish my Masters' Degree. You have encouraged me during hard times and have supported me the way you could. I am grateful to have you as a partner. To my children Joy, Colin and Blessing, you have been patient with me when I had to spend a lot of time away from you. Thank you for bearing with me.

I would like to express my appreciation to my parents, my late father Daniel Mwaggoni and my mother Harriet Mwaggoni, for the foundation they laid for me spiritually and academically. You were and still are great parents. To my brothers and sisters who have been praying for me during this great endeavour, may the almighty God bless you.

I appreciate Carlile College for allowing me to use the library and the administration section for allowing me to study while working. To Unisa, thank you for awarding me bursaries for my study fees. May the almighty God bless you.

ABSTRACT

Nairobi is one of the fastest growing cities in Africa with an average of five hundred people coming to the city on a daily basis. More than seventy percent of these people end up living in the informal settlements. An appropriate model of theological training for church leaders needs to be developed, so as to equip them to work with congregations and communities within the informal settlements, to address the needs and potential of people living in the context of Kibera informal settlements and to bring about spiritual and material transformation in their midst.

A qualitative and comparative study was undertaken and data was collected through semi-structured interviews and focus group discussions. After interpreting the data, the researcher found out:

- The problems and needs of the community and challenges of church ministers in the informal settlements are enormous. It includes unemployment, poor housing and sanitation, and a general lack of resources to meet basic needs; as well as negative ethnicity, inadequate ministers' stipends and the dependence of church members on ministers.
- The existing models of theological education have not effectively equipped church ministers to face these challenges in informal settlement ministry.

The research study end by proposing a model that will enable church ministers' witness to the incarnation of Christ among marginalized people in the informal settlement of Kibera. This model of theological training will be informed by African, Freirian and Western approaches to education. It will aim to form, inform and transform the pastoral work of ministers in informal settlement contexts.

Key Terms

Informal settlement; theological education; integrated theological training; pastoral ministry; urban ministry; minister; evangelist; models of education; context; incarnational mission; transformation; critical thinking; African education; Freirian education; Western education; negative ethnicity; poor housing; basic needs; lack of resources, potential.

Table of Contents

Acknowledgements.....	iv
Abstract.....	v
Key terms.....	vi

Chapter 1: Introduction

1. Introduction to the research.....	1-2
1.1. Motivation for the research.....	3-4
1.2. Statement of the problem.....	4-5
1.3. Goal of the study.....	5
1.4. Objectives of the study.....	5
1.5. Research questions.....	5-6
1.6. Significance of the study.....	6-7
1.7. Operational definition of Key terms.....	7-8
1.8. The Theoretical Framework- The Pastoral Cycle.....	8-11
1.9. Research Design.....	12
1.9.1. Research Site.....	13
1.9.2. Data Collection Procedure.....	13-14
1.9.2.1. Interviews with Pastors.....	14-17
1.9.2.2. Focus Group discussions with Community Members.....	17-19
1.9.3. Research Ethics.....	19-20
1.9.4. Data analysis.....	20

Chapter 2: Literature Review

2.1. Social context of informal settlements: A general overview.....	22-24
--	-------

2.1.1. The history of informal settlements in Nairobi.....	24-27
2.2. Education methodology.....	27-28
2.2.1. African model of education.....	28-29
2.2.2. Western model of education.....	30-31
2.2.3. Freirian model of education.....	31-34
2.2.4. Theological education.....	34-38
2.2.5. Mission and models of education.....	38
2.3. Theology of mission.....	38-40
2.3.1. Incarnation and ministry.....	40-43
2.3.2. Mission as transformation.....	44-47
2.3.3. Incarnation, transformation and gender.....	47-49
2.4. Conclusion of literature Review.....	49-50

Chapter 3: Research Findings

3.1. Profile of Pastors.....	52
3.1.1. Graduates of CUM (Group A).....	52-56
3.1.2. Graduates of other colleges (Group B).....	56-60
3.2. Findings from Pastors.....	60-93
3.3. Findings from Community members.....	94
3.3.1. Church members.....	94-98
3.3.2. Women group.....	98-102
3.4. Conclusion of Research Findings.....	102-107

Chapter 4: Analysis of the findings of research

4.1. Existing models of theological education and challenges facing pastors and the needs of the community in the informal settlements.....	109-118
---	---------

4.2. Existing Models of Theological Education and the changing socio-cultural context of informal settlements	118-123
--	----------------

Chapter 5: Conclusion, Recommendations and Way Forward

5.1. Conclusion.....	125-128
5.2. Recommendations.....	128-132
5.3. Way forward.....	132-133

Bibliography.....	134-138
--------------------------	----------------

Addendum

Addendum 1.....	139
Addendum 2.....	140-141
Addendum 3.....	142
Addendum 4.....	143

Chapter 1

Introduction

Chapter 1

Introduction to the Research

Nairobi is one of the fastest growing cities in Africa. On average, five hundred people come to the city on a daily basis looking for better livelihoods (Smith 2001:2). More than seventy percent of these people end up living in the informal settlements, which are unstructured residential areas of the city. These settlements house about fifty five percent of the city dwellers, living in conditions of extreme poverty (Bodewes 2005: 30). Zanutelli (in Pierli & Abeledo 2002:14) has described Nairobi as ‘a city of Dives and Lazarus’ because it hosts two groups of people both the poor and the rich. The rich live in well-structured residential places while the poor live in slums or informal settlements. Kibera, which forms our case study, is one of the largest informal settlements in Africa with a population of over 700, 000 people living on less than 550 acres (Bodewes in Wijsen, Henriot & Mejia 2005:77).

Religion in the informal settlements plays a very important role and Christianity in particular has had a major impact in the lives of people. In Kibera, Christianity has been represented by denominations such as Anglican, Catholic, Presbyterian, African Inland Church, Lutheran, Pentecostal Churches and African Independent Churches of all types. The main challenge that this study has identified concerns the task these churches have in this informal settlement context. The church in this context is faced with the task of presenting a holistic gospel that will address all the areas of human need including physical, social, economic, intellectual and spiritual.

The other challenge is about the training of pastors and evangelists who minister in this context. What is required are contextual models of theological training which will ensure that pastors and evangelists serving in the informal settlements are well trained to address the needs of the people they serve and the challenges they go through in ministry. However many of these ministers seem to lack the theological training that would enable them to effectively fulfill this responsibility. Hence, this study endeavors to address this problem with a view to proposing suitable contextual models of training for ministers in the informal settlement which will enable

them to serve the community better.

This dissertation entitled “A comparative study of models of theological training for pastors and evangelists in Kibera informal settlement” is a study of the training experiences and their impact on ministry between two groups of pastors and evangelists in Kibera. The first group was trained through Carlile College, Centre for Urban Mission (CUM). The second group trained in more ‘traditional’ theological colleges. By ‘traditional’ we refer to the inherited western models of theological institutions that were established to train church ministers since the coming of Christianity to Kenya. The western models have served the church for as long as they have been here, but with the growth of cities and an urban population in Kenya there is need for more contextual models of theological training to cater for the emerging urban needs.

Presently, there is a gap in terms of the relevance of western models of theological education in addressing the unique needs and challenges of ministry in the informal settlements. Therefore this dissertation will critically explore the extent to which ‘traditional’ theological education is still useful in terms of equipping pastors for ministry in the informal settlement and where more contextual models need to be adopted. It will also look critically at CUM as a model of training for urban ministry and try to establish its impact on ministry in the informal settlements.

Ferris (1990:7) has captured the ongoing debate on the relevance of seminary education, which generally uses a western model of training, and raised concerns that, “Observers in the field today commonly employ language of concern... like seminaries are directionless... curricula are unrelated to life, and graduates are ill prepared for ministry”. The content of the training in most of the theological training institutions has also been questioned and Banks (1999: 11) has indicated that “Many pastors and denominational leaders have asked whether seminaries provide their graduates with the kind of knowledge and expertise that they need to fulfill their ministry responsibilities”. Ferris (1990) and Banks (1999) have both written extensively on renewal in theological education and re-envisioning theological education.

1.1. Motivation for the Research

This study points to the possibility of the renewal of theological education in Kenya to address the needs of the Christian community specifically in the informal settlements. It is generated from my involvement with Carlile College - Centre for Urban Mission where I am working as a staff member, teaching on a diploma programme in urban mission. The urban mission programme is a course that was designed to train pastors and evangelists with ministries in the context of informal settlements for community transformation. I was also involved with the Centre's Shepherd's Institute informal training programme from 2006-2009 during which my work was to prepare materials for the pastors' training.

A distinctive aspect of the CUM programmes is that training is located within the informal settlements. Because of this, I have been keen to explore how the context within which the training takes place affects the nature of the training. My experience in teaching at the Centre and preparing the materials for teaching, prompted the interest in seeing how theological education impacted on students' ministries. In particular I wanted to assess the impact training had on the CUM students as they minister in the informal settlements, compared to pastors in Kibera who were trained in other theological institutions. In the area of ministry, I had closely interacted with pastors at the CUM training centre and their stories were not different from other people. The majority of them were poor because their churches could not support them and this demoralized them in terms of their effectiveness in ministry. Although CUM offers a number of programmes, this dissertation will only reflect on the CUM Diploma programme in urban mission.

My involvement with CUM also has an attachment with my husband's ministry in one of the Anglican parishes in Kibera called St Jerome. In January 2004 my husband was posted as a parish minister in this church and we moved into Kibera at that time. My experience of the Kibera community was of daily interaction with people who were materially poor, struggling to survive and sometimes members of the parish could come to our house, which was at the edge of the informal settlement, to ask for help. They were living in an environment with poor sewage systems and poor housing. My husband and I served there together until December 2007 when the bishop

had to transfer us because of the skirmishes which were witnessed immediately after the flawed 2007 general elections. One of the reasons that led us and many in our neighborhood to flee was vandalism because hooligans from the informal settlement decided to loot the area we were living and they even threatened our lives.

Before and during our ministry experience in Kibera, neither of us had received any training in relation to the context in order to address the huge needs and the challenges of ministry in this context. This is a common problem that has met many ministers of the church who through their own sense of calling to minister in this context come to Kibera and other informal settlements. With this understanding of the challenges pastors face in such a context, I felt strongly motivated to embark on this study in order to find out the possibility of establishing suitable models of theological training for pastors and evangelists in the informal settlement context that will ensure that a holistic transformation of the community takes place.

1.2. Statement of the problem

The concern of this study is the rapid growth of informal settlements in the city of Nairobi, which accommodate over half of the city dwellers, and the increase in the number of churches that arise from this growth. Through my interaction with pastors in Kibera I have come to learn that there are many pastors who have not been trained and those who are trained are unable or ill-equipped to adequately address the challenges they encounter in ministry in these informal settlements. One of the possible causes of such inadequacy could be that our current theological training, does not prepare pastors and evangelists for the unique challenges of ministry in the informal settlements.

The inappropriateness of traditional theological education for a context such as the informal settlement of Kibera leads to a situation where the church loses its ability to reach the people of Kibera with the transformative content of the Gospel. At the same time, the people of Kibera are struggling with the challenges that their context poses and their needs for spiritual, physical and socio-economic wellbeing is not met. These realities therefore inform this study that there are problems regarding the appropriateness of traditional theological training in relation to the

challenges that residents of informal settlements such as Kibera face. This leads the researcher to ask the following questions: On what basis do we assess the appropriateness of models of theological education for mission in the informal settlements? How do we devise appropriate models for theological education for the informal settlement context, which will assist the church in witnessing to the incarnational presence of Christ among those marginalized from society? All these questions will be answered in the course of this study.

1.3. Goal of the study

To identify the training needs and challenges of pastors and evangelists working in the informal settlements and the appropriate models of theological training which can be used to equip them for ministry in these contexts.

1.4. Objectives of the study

I have identified three objectives for this study.

- To identify the challenges/ needs pastors and the community in Kibera face in the informal settlements.
- To assess the appropriateness of the existing models of theological education in training pastors for ministry in Kibera informal settlement.
- To suggest an appropriate model of theological training for pastors and evangelists with ministries in the informal settlements which
 - i) Resonates with the African world views; as well as with the world views of the people of Kibera, as inhabitants of an African city influenced by globalization
 - ii) Enables ministers, congregations and community members to become agents of God's incarnational and transformative mission.

1.5. Research questions

This study attempts to find out what measures should be taken to ensure that models of theological training adequately prepare pastors and evangelists for ministry in the informal

settlements. The research questions are constructed around three models of education, western, African and Freirian, which will be discussed in detail in the literature review. The following are the research questions:

- What challenges do pastors and evangelists face in the informal settlements?
- What are the needs and assets of the community in Kibera?
- How do traditional African beliefs, traditions and values shape / influence life in this community?
- How do global and local aspects of urbanization inform the life situation, life- styles, values and beliefs of the inhabitants of the informal settlements?
- Does their theological training enable pastors to convey the Gospel in an incarnational manner to their congregations and community?
- Did pastors' theological training
 - Relate to and address the communality of African traditions and worldviews?
 - Relate to and address the changing life- styles, values and beliefs in the city?
 - Enable them to insert into their community, analyse it and reflect critically and theologically on it?
 - Enable them become agents of spiritual, social, physical and economic transformation in the informal settlements?
- Which aspects of their theological education curriculum helped them address the above challenges and which did not?
- What changes would they like to see made to the theological education curriculum of their institutions, so as to be able to address the challenges of the context and the life experience of the people of Kibera and to convey the Gospel in an incarnational and transformative manner in Kibera?

1.6. Significance of the study

In the Kenyan context, there is a great need for education on urban ministry. This is because of

the high rate of urban growth, and the particular nature and demands of urban life, especially as this relates to the informal settlements areas. The significance of this study is therefore first; to point out the huge socio-economic problems and justice issues in relation to informal settlements which the church is failing to address and secondly, this research adds to the data and information about theological education in urban ministry in Kenya since there is little research in this area.

1.7. Operational Definitions of Key terms

The study will define the following terms, as they should be understood in relation to their usage in this study.

Informal settlement: United States Agency for International Development looks at the term informal settlement as a technical term used for residential areas of a city often called shantytowns or squatter settlements (USAID quote in Smith, 2001:5). Informal settlements relate particularly to poor housing and residential infrastructure that are largely constructed of temporary materials such as polythene paper, old iron sheets, cardboard and sometimes mud and timber (Bessenecker 2005:159).

African Pentecostal Churches: Anderson (2000:7) describes African Pentecostal churches as the dominant expression of Christianity in sub-Saharan Africa. African Pentecostal churches are those Christian churches in Africa, which emphasize the working of the Holy Spirit in the church. Some of them originated from white founded Pentecostal mission churches but whose majority members are black, while some are founded and governed by Africans and independent of white control (Anderson 2000:8). Therefore in our usage the term will mean churches founded or governed by Africans.

African Independent Churches: This term according to Daneel (2001) means Christian churches founded in Africa by Africans and primarily for Africans. These churches, as Anderson (1984) indicates, are churches that are independent of the churches which came to Africa from Europe or North America. Many of these churches began as a reaction against colonialism when

Africans needed independent leadership from the colonial masters.

Theological education: This is a training which aims at equipping pastors and church leaders for ministry and also enables them to reflect theologically on their contexts in the light of the Bible and their theological tradition. There are different modes of delivery in theological education such as TEE (Theological Education by Extension) which is an organized study in an in-service context. There is also the seminary concept which entails full time classroom learning etc. ([http://www.bild.org.download.paradigmpapers/1_creating a New paradigm.pdf](http://www.bild.org.download.paradigmpapers/1_creating_a_New_paradigm.pdf) pg 1, 2, 10\8\2009)

Urban Ministry: This is a term used to refer to Christian ministry work done in the context of a city (Conn et al 2002: 61). It covers the whole of the urban context although in this study; we shall constantly use it to refer to marginalized sections of the city such as the informal settlements.

Mission: Karl Barth (1932-1957) was one of the first theologians to articulate mission as an activity of God who incarnates into human history (Bosch 1998:389). This understanding is referred to as *Missio Dei* and indicates that mission is derived from the very nature of God. *Missio Dei* is therefore a concept which asserts that mission is not primarily an activity of the church but an attribute of God.

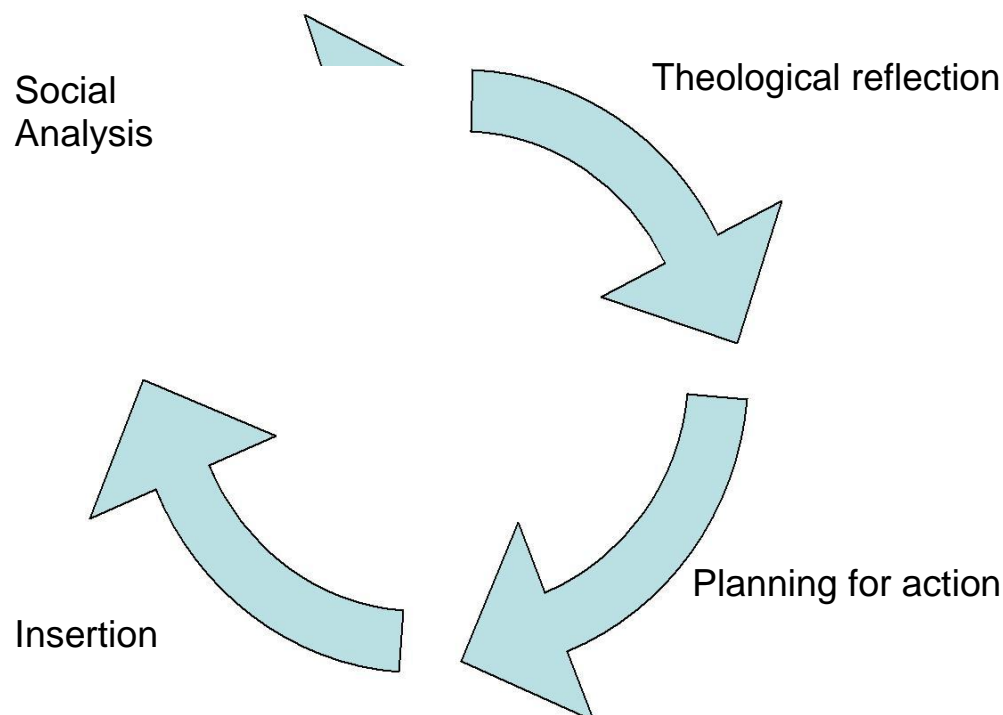
Missiology: Tippet (1987: xiii) defines missiology as “an academic discipline or science which researches, records and applies data relating to the biblical origin, the history, the anthropological principles and techniques and the theological base of the Christian mission”.

1.8. The Theoretical Framework – The Pastoral Cycle

The pastoral cycle has been used in this study as an overarching research methodology which has informed the practical research process. It is a tool used for on- going pastoral planning in ministry and in this study it has been used in identifying problems and issues affecting the community and the ministers so that a more systematic, holistic and relevant response in the area

of theological training can be developed (Bodewes 2005:15). The Pastoral Cycle emphasizes the on going relationship between reflection and action. Fabella (in Bevans 2005:70) described it as a dynamic process, which combines words and actions, as it is open to change and looks to the future. The Praxis model of doing theology puts much emphasis on the importance of reflective action. It is about discerning the meaning and contributing to the cause of social change and it achieves this through putting into consideration the present realities and future possibilities.

The Praxis model of contextual theology does not just provide relevant expressions of Christian faith but is committed to Christian action. For transformation, Berryman (in Bevans 2005:72), referring to its usage by Paulo Freire, indicates that praxis is action with reflection. It is reflected-upon action and acted-upon reflection- both rolled into one, which implies that reflection has to lead into action and vice-versa. According to Holland and Henriot (2004:7) the pastoral cycle has four stages namely: insertion, social analysis, theological reflection and pastoral planning. The diagram below shows the stages of the Pastoral Cycle.



Insertion as the first step locates the geography of our pastoral responses in the lived experience of individuals and communities. In this stage we seek to know what people are

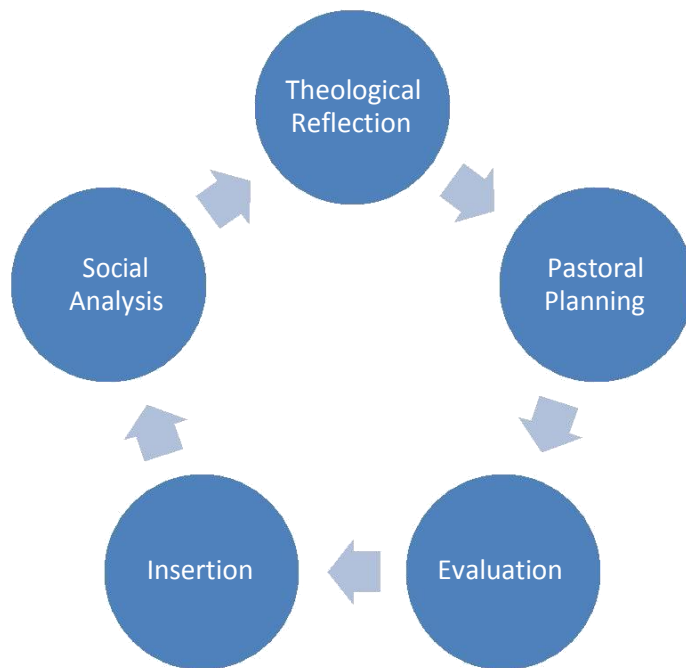
feeling, what they are undergoing, and how they are responding to their circumstances. We gain access to these experiences by inserting ourselves in the experiences of ordinary people (Holland and Henriot 2004:8).

The second step is social analysis. This examines the causes of social realities- both good and bad - its consequences and the actors within the social scenario. It helps make sense of experiences by putting them into a broader picture and drawing the connections between them (Holland & Henriot 2004:8). Social analysis is an effort to obtain a more complete picture of a social situation by exploring its historical and structural relationship. It serves as a tool that permits us to grasp the reality which we are dealing with (Holland & Henriot 2004:14).

The third step is theological reflection. This is an effort to understand more broadly and deeply the analyzed experience in the light of living faith, scripture, church teachings and the resources of tradition. When the Word of God is brought to bear upon the situation, it raises new questions, suggests new insights and opens new responses (Holland & Henriot 2004:9).

The final step is Pastoral planning. This is a stage where decisions are made and action is taken. In light of experiences analyzed and reflected upon, the questions asked are; what response and action do individuals and the community expect in the light of the social analysis and theological reflection? How should the response be designed in order to be most effective not only in the short term but also in the long term? A response of action in a particular situation brings about new experiences and new realities in that situation. These experiences in turn call for further mediation through insertion, analysis, reflection and planning and hence the spiral nature of this theological method is perpetuated (Holland & Henriot 2004:9).

Bodewes (2005:15) has given the pastoral cycle five stages namely: insertion, social analysis, theological reflection, pastoral planning and evaluation. The stage of evaluation in this pastoral cycle helps the researcher to look back at what has been done, citing the success and the failures of the work or project undertaken in ministry. The diagram below shows the cycle in its five steps.



The stage of evaluation not only helps the researcher in determining what has changed because of the initiatives or the implementation of the pastoral plan but also helps to look into what more can be done to improve the situation (Bodewes 2005:16). In this study however, we shall use the four stage type of pastoral cycle because we will not do evaluation for it is beyond the task of this master's research work.

Considering the aim or importance of the pastoral cycle, Bodewes (2005:15) argues that it helps create an on -going process of pastoral planning and action that goes beyond just simply identifying isolated social problems and issues affecting the community but rather it examines the root causes for the problem experienced so that a more systematic and also holistic response can possibly be developed. The pastoral cycle is a way of analyzing reality and it is an intellectual activity. It has three dimensions namely, a) getting a grip on the reality which requires us to be truly and actively involved in, b) taking on the burden/charge of reality in order to transform it and this is the praxis dimension of intelligence, c) taking responsibility of the reality which means accepting its demands and bearing its hardship. This is called the ethical dimension of social intelligence (Wijsen, Henriot and Mejia 2005: 9).The pastoral cycle will guide the researcher in the implementation of the following research design.

1.9. Research Design

Orodho (2003) defines research design “as the scheme, outline or plan that is used to generate answers to research problems”. Kothari (2003) adds, “It constitutes the blueprint for the collection, measurement and analysis of data” (Kombo and Tromp 2006:70). The type of research that was undertaken in this study is qualitative and comparative. Kombo and Tromp (2006:9) argue that qualitative research involves description, as it is a research that seeks to describe and analyze the culture and behavior of human beings. The research design used is exploratory survey. It is a process of finding out about certain perceptions or worldviews in relation to an issue. Chandran (2004:75) argues that it addresses the need where certain inquiries require answers in order to understand people, situations and events. The purpose of this research design is to provide new insights or discovery on new ideas to the researcher because in any human context, there are certain facts that cannot be concluded on the surface as they require deeper investigation. An exploratory survey helps us to undergo insertion or incarnation as we try to identify with the community. This forms part of the first step of the pastoral cycle.

The benefits of this method are that it stimulates interest and encourages the attitude of seeking to understand and gain new insights rather than just trying to test certain research related statements. It also encourages the drawing together of various pieces of information which increases the investigative power of the researcher (Chandran 2004: 76). In the pastoral cycle, insertion will enable the research work to be authentic in terms of first hand information from the community. As a comparative study, the exploratory survey will help this research in testing the relevance of theological training models that are currently used to train church ministers in the informal settlements. It will also help in identifying the difference in training experiences of pastors in Kibera who are graduates of CUM and pastors who are graduates of other colleges. Lastly it will help in making some recommendations based on the research findings on the way forward in the search for appropriate models of theological training for church ministers in the informal settlements.

1.9.1. Research site

Before we move into a community for the purposes of identifying with them and understanding them better, we should first identify the place we want to carry out our work. Insertion as the first step locates the geography of our pastoral responses in the lived experience of individuals and communities. This enables us to confidently move in and know what people are feeling, what they are undergoing, and how they are responding to their circumstances. Holland and Henriot (2004:8) argue that we gain access to these experiences by inserting ourselves, and identifying with the community- and the experiences of the ordinary people in that community. The site for this study is Kibera informal settlement which has been selected as the study location because of the relevance of CUM.

Kibera is also the place where I am currently working as I teach at the Centre for Urban mission which is situated at the heart of the informal settlement. I have also lived in Kibera with my family before we moved out because of the post-election violence that was witnessed at the end of 2007. The target population in this research work focused on selected pastors and evangelists and community members in Kibera. Sample selection was done strategically to ensure that a considerable population is covered in terms of outsourcing for information. The target groups were identified and contacts were made in good time for the viability of this exercise.

1.9.2. Data collection procedure

In this section we looked at the plan of research; the data gathering process and the reason for the choice of research instruments used in this process. This process was guided by the stages in the pastoral cycle which enabled us have a coherent research process. The first step was insertion which was concerned with experience. The pastoral cycle considers people's experiences as important in order to be familiar with the situation. In this research we began by looking at my own story of ministry in Kibera.

As I indicated earlier in the introduction, my family moved to be involved ministry in Kibera in the year 2004 with the Anglican Church of Kenya (A.C.K.). This was a newly created parish

called A.C.K. St. Jerome Katwikira which is located at the middle of the Kibera community. The church was made up of the poorest members of the community. The majority were unemployed and a few were employed as casual laborers in the city's industrial area while others worked as night security guards in the nearby estates. Initially it was my husband who was directly working in this community at St. Jerome parish and I was partially assisting whenever I had time. But in 2006 I moved from the parish I was serving in, which was outside Kibera, to join the CUM and this placed me next to St. Jerome as the Centre is right next to this church.

Data collection for the research was done through semi structured interviews with two different groups of pastors and through focus group discussions with community members from three local churches and from a women's economic empowerment group. Contemporaneous notes were made during these interviews.

1.9.2.1. Interviews with the Pastors

Interviews conducted were among a group of pastors who had undergone formal theological training at the CUM and those who received training from other colleges. The group from CUM will be referred to as Group A while the group from other colleges will be referred to as Group B for easy referencing. The method of research used was a semi structured interview. The reason for the use of the interview as the method of data collection was that there was a need for interaction between the researcher and the respondents. Denscombe (2003:164) arguing in favor of the use of interview indicated that it provides an in-depth insight into the topic by drawing on information provided by fewer informants. This allowed the respondents enough space to elaborate their points of interest (Denscombe 2003:167). During the interview, knowledge was gained about what is happening in the pastor's ministry and their interaction with the community.

Interviewing of the pastors from Group A was done by selecting six graduates who were in ministry in Kibera. Interviews were conducted on one-on-one basis at Carlile college Urban Mission office. Information was gathered by recording the conversation and the same happened during the interview with the graduates of other colleges. With the pastors from Group B, interviews were conducted with the help of two pastors from Group A who helped in identifying six pastors in Group B and belonged to the different pastors' network in Kibera. They requested if they would be willing to be interviewed and after they had given their consent I wrote a formal introductory letter of myself and the intention of the interview (see addendum 1). Dates and times of interviews were agreed upon depending on the availability of each one of them.

The following is an interview guide for pastors in Group A and B. It comprised of two sections and the first dealt with the profile of the pastors and had the following questions:

Name

Church

Location

Place of training

Length of training

Mode ie Full time (residential or non-residential), Part time and distance learning etc.

The second section dealt with analytical questions that served as the guide to the interview. These were derived from the research questions (1.5) but reflected in light of the three education models that will be discussed in the literature review. These education models are African, Freirian and Western and each question reflects these models in a collaborative way. Another feature in these models which is reflected in the question is the pastoral cycle which we have indicated as a research tool. For example a question could reflect or represent more than one model. Below are the questions that were used as an interview guide for pastors:

1) What challenges do pastors and evangelists face in the informal settlement? (This is a Freirian model type of a question).

2) What are the needs and assets of the community in Kibera? (This is a Freirian model type of a question).

3) How do traditional African beliefs, traditions and values shape / influence life in this community? (This is an African model type of a question).

4) How do global and local aspects of urbanization form the life situation, life styles, values and beliefs of the inhabitants of the informal settlements? (This is a western model type of a question).

5) Does their theological training enable pastors to convey the Gospel in an incarnational manner to their congregations and community? (This is both African and Freirian model type of a question that reflects on the Pastoral Cycle)

6) Did pastors' theological training

i) Relate to and address the communality of African traditions and worldviews? (This is an African model type of a question).

ii) Relate to and address the changing life- styles, values and beliefs in the city? (This is a western model type if a question).

iii) Enable them to insert into their community, analyse it and reflect critically and theologically on it? (This is both African and Freirian model type of a question).

iv) Enable them become agents of spiritual, social, physical and economic transformation in the informal settlements? (This is Freirian model type of a question).

7) Which aspects of their theological education curriculum addressed the above

challenges and which did not? (This is both African and Western model type of a question).

8) What changes would they like to see made to the theological education curriculum of their institutions, so as to be able to address the challenges of the context and the life experience of the people of Kibera and to convey the Gospel in an incarnational and transformative manner in Kibera? (Western, African and Freirian model type of a question).

1.9.2.2. Focus Group discussions with Community Members

The second group comprised of community members from three villages in Kibera namely Laini Saba, Lindi and Kambi Muruu. The community members' were divided into two sub-groups namely congregation members and a women's group. The first sub-group which was made up of congregation members was selected from three churches namely Holy Spirit Church of East Africa (African instituted church) in Laini Saba, A.C.K St. Ann Lindi under St. Jerome Parish (Anglican church) and Agape Fellowship Kibera (African Pentecostal church) Kambi Muruu. Informants in this sub-group were contacted through their pastors and information was gathered when I visited their churches on a particular Sunday for each congregation and worshipped together with them. In this group, information was collected through focus group discussions after Sunday services. The information was gathered in order to help in understanding the experiences of the people. The following were questions for the congregations which guided the discussion:

a) What are the needs that you experience on a daily basis?

This question seeks to understand the kind of needs and challenges that community members in Kibera are undergoing.

b) What mechanisms are you putting in place to address these needs? What are the resources that you have to address these needs and challenges?

This question seeks to understand how the members of the community are coping with their needs and how they are addressing them.

c) What is the role of a pastor in this community? How do they address needs of the community?

This question seeks to understand the role of pastors and their effectiveness in addressing the needs of the community.

d) What is the central government doing or not doing in terms of addressing these needs?

This question seeks to understand how the government is currently involved in addressing the needs of people in Kibera community.

The second sub-group was made up of women who work in a women's project called Kipepeo Designs. This is a project located in Kibera that served to equip unemployed women with life skills in order for them to positively contribute to their family's upkeep and change the image of Kibera as a whole. Kipepeo was one of the women's projects where more than twenty women living in Kibera came on a daily basis to make cards to sell and the main market is in the UK. Selection in this group was done on the understanding that gender is an issue and women are a majority in any society and in most cases their roles are over defined and leaves them carrying the heaviest burdens of the family. I consulted with the project coordinator on the appropriate day and time to visit the project so that I could have time to discuss with the women. Information gathered from this group was to inform this study on the needs of the community and specifically on the needs and challenges that women in Kibera were facing on a daily basis. Information was gathered through focus group discussion where I did a needs and asset based assessment of the Kibera community. The following were the questions that guided the discussion:

a) What roles do women have in the family, community and church?

This question seeks to understand the specific roles and status of women in their families, church and community; and how it impacts on the quality of their lives.

b) What are the advantages and disadvantages of living in Kibera?

This question seeks to understand the factors which make life in Kibera bearable and not bearable specifically for women, in terms of their roles and the specific burdens which they have to carry.

c) What are the challenges that you face in Kibera?

This question seeks to understand the needs and struggles that people in Kibera and women in particular experience on a daily basis especially as it relates to the role and status of women in society.

d) What are the possible solutions to these challenges?

This question seeks to understand what the women think should be done as a way of addressing the needs and challenges they face in Kibera.

e) Do you think pastors are well equipped to address the challenges and needs of the community and particularly of women in Kibera?

1.9.3. Research Ethics

It involves the application of fundamental ethical principles to a variety of topics involving scientific research. There are many ethical issues to be taken into serious consideration for research and a need to be aware of having the responsibility to secure the actual permission and interests of all those involved in the study. Researchers should not misuse any of the information discovered, and there should be a certain moral responsibility maintained towards the participants. The rights of people in the study as well as their privacy and sensitivity should be protected and confidentiality of those involved in the observation must be carried out, keeping their anonymity and privacy secure (http://en.wikipedia.org/wiki/Research_ethics, 11/12 2012). Some of the ethical convictions which were observed are that individuals were treated as autonomous agents and persons with diminished autonomy were protected. The conditions following from the principles of research ethics were that participants voluntarily consented to

participate in research and I obtain informed consent. Privacy and confidentiality was protected and the right to withdraw from research participation without penalty was observed.

1.9.4. Data analysis

Analysis of data is a process of making sense of the information collected. It involves critical evaluation with an aim of making conclusions and suggestion that can be tested and verified. In this research, social analysis helped in analyzing the data collected in relation to the issues facing people in Kibera looking at them from a historical perspective and structurally in order to discern the appropriate response of the church. Social analysis examines the causes, consequences and identifies the actors. It helps make sense of experiences by putting them into a broader picture and drawing the connections between them (Holland & Henriot 2004:8). Social analysis is an effort to obtain a more complete picture of a social situation by exploring its historical and structural relationship. It serves as a tool that permits us to grasp the reality with which we are dealing with (Holland & Henriot 2004:14). The analysis of the data collected was done using the three models of education which formed the integrated model of theological education. These three models are African and the key concept is “incarnation”, Western whose key concept is “critical skills” and Freirian with a key concept of “transformation”

Chapter 2

Literature Review

Chapter 2: Literature Review

2.1. The social context of informal settlements: A general Overview

Unstructured settlements are a significant phenomenon in Kenyan cities and towns where people who come from the rural areas in search of employment, education and a good life end up staying. These unstructured residential areas are commonly referred to as informal settlements. USAID (United States Agency for International Development) looks at the term informal settlement as a technical term used for residential areas of a city often called shantytowns or squatter settlements (USAID statement in Smith, 2001:5). Informal settlements relates particularly to poor housing and residential infrastructure. Characteristics of informal settlements are that structures are largely constructed of temporary materials such as polythene paper, old iron sheets, cardboard and sometimes mud and timber (Bessenecker 2005:159). Ngau (1995:4) adds that:

- Owners of these structures have either quasi-legal rights or no rights at all.
- The structures are self planned and the physical layouts are haphazard making it difficult to introduce roads, pathways, drainage, water and sanitation.
- The majority of the structures are let on a room-by-room basis and most of the households occupy a single room.
- The majority of the residents have low income that hardly supports the family and they mainly engage in the informal sector employment or self-employment.
- Municipal council services such as water and sanitation are non existent or minimal.

The characteristics outlined here describe an outlook of unplanned human settlements in many parts of the world. In Kenya for example, the urban poor who live in the informal settlements live in housing and neighborhoods that are both health and life threatening. It is clear that the living conditions are inhuman, and there is inadequate provision of safe and sufficient water, sanitation, and drainage, refuse collection and general health care (Shorter& Onyancha 1997:59). As a global phenomenon O'Connor (1983:57) suggests that the development of informal settlements is as a result of rapid urban growth. Grigg (2004:22) argues that urban growth in “the third” world mega cities rose from 275 million to nearly one

billion and it is expected that in the next two decades, the total global urban population will grow to five billion. These projections point to the fact that informal settlements are a growing reality.

Considering urban growth in Africa, Falola & Salim (2004:55) give a history showing that informal settlements emerged as native villages, which developed around the colonial urban perimeter. They indicate that people from the rural areas came to the urban areas because they were needed by the colonial administration for the construction of infrastructures, while others came to do large scale farming in the white farms for exportation and still others just came in search of job opportunities. On their arrival, the newcomers were only allowed to settle in the existing villages which were unstructured, scarcely maintained and overcrowded in nature. The infrastructure in these villages formed blocks which were divided into several plots. Each one was occupied by groups of families in comparison to the European area where a block was owned by one family or a company; hence the foundation for the overcrowding of informal settlements was more of a structural nature.

Falola & Salim (2004:55) put the blame on the colonial administration that was aware of the demographic shift that would occur from the rural areas towards the urban centres but did not do anything to overcome the problem of housing the natives. The growth of population in the African cities has also been attributed to migration of people from rural areas to urban areas, commonly known as rural-urban migration. Shorter & Onyancha (1997:59) argue that many African countries have experienced rural-urban migration and that this migration has been taking place on such a massive scale that employment opportunities cannot keep pace with it. Oucho's (1996:11) studies on urban migration indicate that urban growth in sub-Sahara Africa has been due to both a high natural increase of population and rural-urban migration.

Considering the growth of the city of Nairobi for example, statistics show that migration counts for up to 50% of Nairobi's annual increase in size and the perception of these migrants is that job opportunities in the city offer increased income (Shorter & Onyancha 1997: 59). Arguing in support of this view, Grigg (1992:22) suggests that the majority of migrants to the cities opt to move and stay in the informal settlements because these places tend to be "slums of hope". They are rightfully called so because "Their occupants have come in search of employment and have

found some vacant land, and gradually have become established. They are building their homes, finding work and developing some communal relationships similar to those of the villages from which they have come” (Grigg 2004:22).

This partially relates to the situation in Kenya, in the informal settlements in Nairobi. The situation, especially in Kibera, is that people come to the city in search for jobs and a better life but end up living in the informal settlements where they find cheap rental houses, although some can hardly afford to pay the rent. This is because the majority of them work on a temporary basis. Looking at the factors behind migration, Grigg (2004:30) indicates that causes of migration are described as both push and pull. The push factors are rural poverty, political unrest and warfare and adverse climatic conditions which push people out by force and they opt to look for refuge in the city. The pull factors are modern technology like radio and television, friend’s stories, education, possible jobs and an aspiration for the ‘good life’ which prompts people to decide to move to the city. Other pull factors are a thriving economy, both formal and informal, proximity to urban areas, availability of food and peace (OXFAM 2009:18).

Recent statistics from the UN-HABITAT (2008/2009:11) report show that with the pace at which many African countries are moving, it is likely that by 2050 half of Africa’s population will be urban.

2.1.1 The history of informal settlements in Nairobi

In Kenya’s capital city of Nairobi, it is estimated that there are over 180 informal settlement communities that are home to about 2 million people (Bodewes 2005:30). Bodewes indicates that the residents of Nairobi’s informal settlements are about 55% of the city’s total population and yet they occupy not less than 5% of the total land in the city (2003:30). According to Bodewes (2005: 30) the contributing factors to the emergence of these settlements were first; the displacement of Africans by the arrival of European settlers. This happened before independence when Africans were not allowed to enter and stay in the city without a permit. After independence, with the removal of colonial restrictions, it opened the floodgates of migration to Nairobi. Many people who claim to be landless migrated to Nairobi in search of jobs and those

who arrived in the city had little or no resources at all, hence they resorted to constructing shanties on vacant government land like Kibera, Korogocho and Mathare valley. Because these settlements were considered illegal, they were denied services like water, sanitation, roads and lighting (Bodewes 2005:31).

A survey of informal settlements in Nairobi, conducted by the 'National Cooperation Housing Union Ltd (NACHU 1990) also gives a brief analysis on the situation of informal settlement in Nairobi. The report shows that poor housing characterizes the context of the informal settlements. It is indicated that the colonial government, before Independence, did not anticipate Africans to be permanent residents in the urban areas and therefore those who were residing in the urban areas were not expected to bring their families to stay with them (NACHU 1990:1). For this reason the accommodation that was given to these Africans provided a space for only a bed for an individual and this became a precedent for poor housing for the low-income groups who brought their families from the rural areas after Independence. Kenya has been independent for almost fifty years now and the situation is no better. Many people continue to be victims of economic injustice and especially those living in the informal settlements. Unemployment is rampant and many continue to languish in poverty as the means of sustainable livelihood is limited to a few people. Informal settlements are on the rise because people cannot afford to reside in better housing. Other factors that contribute to the growth of informal settlements in the urban centres are economic disparities and poor governance. On economic disparities, urban areas of Kenya are increasingly becoming more unequal than the rural areas in terms of income distribution. The UN-HABITAT report on the state of world cities 2008/2009 indicates that rising inequalities can hamper social development, poverty reduction efforts and economic growth which can later result in social unrest and conflict (OXFAM, 2009:12).

Poor governance in Kenya has greatly contributed to the emergence and growth of informal settlements. Governance has been defined as "The exercise of political, economic and administrative authority in the management of a country's affairs at all levels. It comprises the mechanisms, processes and institutions, through which citizens and groups articulate their interests, exercise their legal rights, meet their obligations and mediate their differences"

(OXFAM, 2009:20)¹. In the case of Kenya, governance, whether in relation to the rural or urban sector has been marked by a lack of accountability for public resources, ineffective use of resources and corruption. As an example from Kibera, Chief Kinia Kamau was involved in bribery as a way to allow or permit people to build new temporary structures. As chief Kamau engaged in this corrupt practice, the Nairobi City Council was unconcerned with what was happening which resulted into a huge increase in the growth of Kibera (Bodewes 2005:36). Chief Kamau was a civil servant in the government of Kenya in charge of local administration in Kibera. The Nairobi City Council is in charge of service delivery. Corruption in Kenya is rampant in all sectors making it a major constraint on the fight against urban poverty (OXFAM 2009:20).

Corruption in the form of bribery is also found in employment related matters with an incidence of 63%. The poor, such as the low income earners or unemployed and those with low education, are significantly more vulnerable to corruption than the better off socio-economic groups (OXFAM 2009:20).

The Kenyan government has in the recent past been involved in upgrading the informal settlements in the city of Nairobi although all along it has been known for its silence and lack of concern with the condition of life in Kibera. Sentiments from Kibera residents suggest despair, "No one cares about us and the government of President Mwai Kibaki does not care about poor people." says Jared Odhiambo (<http://www.globalexchange.org/counties/africa/kenya/kibera>, 29/7/2009). Aloo John agrees: "Right now, we don't have any hope. They had promised us a lot of things before but nothing happened." (<http://www.globalexchange.org/counties/africa/kenya/kibera>, 29/7/2009). In contrast to the lamentations of many people who live in the informal settlements, the government of Kenya apparently subscribes to the Millennium Development Goals (MDGs). Goal number one aims to eradicate extreme poverty and hunger with its first target as halving the proportion of people whose income is less than a dollar a day and to improve the lot of slum dwellers (<http://www.globalexchange.org/counties/africa/kenya/kibera>, 29/7/2009). In trying to adhere to these goals, the Kenyan government, in collaboration with the UN-Habitat, has been working

¹. This is UNDP's definition of governance, 1997 quoted in UN- HABITAT, 2002

closely to ensure that informal settlements are upgraded. In the Daily Nation newspaper, dated Tuesday, October 05, 2004, a new plan to transform Kibera was announced. Since then, for the last six years, the government has been building improved houses for the people with facilities such as electricity, running water, bathrooms and toilets. The new buildings were expected to bring to an end the existence of Kibera slums – the largest in East and Central Africa (http://mojamoja.org.hope_for_kibera.htm, 29\7\2009) although this is not yet realized.

Kibera, as one of the most pronounced slums within Kenya, is currently undergoing an intensive slum upgrading process. The government, UN-HABITAT and a contingent of NGOs, notably Maji na Ufanisi, are making inroads into the settlements in an attempt to facelift the housing and sanitary conditions (<http://en.wikipedia.org/wiki/kibera>, 29\7\2009). Residents of Kibera in Soweto East village moved into some of the completed houses as from late 2009. However the transformation of Kibera demands collaboration of various stake holders, such as the local government, religious organizations such as the church and other organizations with the goodwill to transform Kibera. The government of Kenya is trying to transform Kibera but it will take a long time to eradicate informal settlements. For success to be achieved in this endeavor, it will require the collaboration between the government and the residents themselves to eradicate such settlements in Kenya.

2.2. Education methodology

Education can be defined in different ways such as: a learning process, as schooling, as socialization, and as initiation. Yet another definition states that education is growth (Njoroge and Bennaars 1986:189). The idea of education as growth is associated with children in relation to child psychology and child development studies, where children differ in their intellectual growth rate as some grow slowly and others rapidly. It is said that what contributes to this difference of growth in children is due to past experiences, innate influences and the present environment (1986:190). The relationship of education and intellectual growth are very important in understanding education from an African perspective.

Looking at history, education is considered as a social necessity, which emerged as a natural

characteristic of human societies. Faure (1972:4) argues that, it has contributed to the destiny of societies in all phases of their development. It has never ceased to develop and has been the bearer of humanity's most noble ideals. All human communities have embraced education as a way of human development in life from one stage to another despite the difficulties people have to go through and the effort they are required to put in. A closer look at the practice of education in Africa will inform us about how education was practiced as a way of life. Education in this study will be evaluated from three models of education which are African, Western and Freirian. These three models were selected on the basis that when integrated they will be informative on the best model of education for pastors in the informal settlement and in the wider education fraternity in all contexts.

2.2.1. An African model of education

African indigenous education, which is also known as traditional education, is an informal method which is defined as "Transmission from one generation to the next of the accumulated wisdom and knowledge of society and the preparation of the young for their future membership of traditional society" (Njoroge and Bennaars 1986:222-223). In this traditional method, education was seen as a social business, which implied socialization and initiation of the young, by the adult, in an authoritative manner into the society (1986:223). When the early Europeans came, they thought that they had brought education to an entirely uneducated people but from an African point of view this was wrong. African indigenous education was an education per excellence which had been going on even before they came to Africa (Sifuna 1976:18).

African indigenous education was a system of education that strongly adapted to the environment and its aim was "To conserve the cultural heritage of the family, clan and tribe, to adapt children to their physical environment and teach them how to use it. To explain to them that their own future and that of their community depended on the perpetuation and understanding of their tribal institutions, of laws, language and values they had inherited from the past" (Sifuna 1976:18). African education shaped the lives of the people towards life in the community where every individual member existed for the other. Contextual models of theological education can learn from traditional African education where theological institutions

and lecturers can acquire wisdom from the community. This will enable pastors and evangelists learn from their context of ministry so that they are better informed on how to relate with contextual issues.

Looking critically at an African model of education from a modern perspective of life, there are some weaknesses that this study will single out. One is the process of education where knowledge was handed down by the elders and did not allow the young people to find understanding and knowledge for themselves. This process was more dictatorial and the young people were not allowed to challenge or alter anything. They were expected to receive everything as a whole. It was a system used in a patriarchal society that strictly divided the roles of a man from a woman. The strictness of these roles was interpreted to mean that a man was superior to a woman and that a woman could not do what men were doing and vice versa. In the modern society this understanding is no longer applicable because men and women begin to share roles and work together as equals.

An African model of education has its strength which this study would like to integrate into the model of contextual theological education for pastors in the informal settlements. To begin with it is important to note that African models of education prepared people for life in the community. This was important because Africans valued life in a community which gave them identity; it made a person to belong. Secondly, African models of education were contextual and holistic in nature. By this we mean they were concerned with real life experiences of the people and they addressed the whole person in terms of social, spiritual and physical relationships. There was no demarcation between sacred and secular, physical and spiritual because all these are affected and influenced by the other. For example there are some people who regard death, epidemics, locusts and other major calamities as divinities in themselves, or as caused by divinities (Mbiti 1992:204). Thirdly, education in Africa was seen as the passed down wisdom from the elders to the younger generation. This ensured that the elderly in the community acted as role models to the youngsters who carried the same wisdom to the next generation and so on.

2.2.2. A Western model of education

Looking at the western model of education, Njoroge & Bennaars (1986:223) indicate that this is a formal education where learning takes place in a well-defined organized context. It is about present technology and has very little concerning the life of the person in the community. It is individualistic, as there is great emphasis on individual performance and examinations as well as competition. In this model of education, the individual is expected to adapt to the system with its emphasis on selection and examination procedures.

The introduction of Western models of education in Kenya left African education to be treated as a separate entity, which led to certain historical consequences. Firstly, the African majorities were left with educational prospects which, despite popular pressure, were limited in scope and this made indigenous education irrelevant. Secondly, the African traditional education in terms of content was dichotomized between a European method for the elites and whites and an education deemed suitable for the colonized people (Sifuna 1976:149). This made indigenous education lose its meaning and importance. Thirdly, African traditional education was generally limited to the occupants of the rural areas and the lowest levels of the public administration; hence those who acquired western education were the people who fitted in the city. Due to this demoralization, African education saw its cessation from being practiced and many Kenyan communities adopted the western methods of education

Christianity has also contributed to the cessation of African models of education and many African Christians do not want to have anything associated with their cultures because it is said to be unchristian and inferior. Bediako (1995:6) argued that Europe's first impression of African inferiority was taken during the earlier formative decades of contact with Africa. Bediako (1995:6) adds that "Even though the missionary enterprise itself was part of a different, benevolent European involvement in Africa, wherever missionaries also treated Africa and Africans as savage, ignorant and superstitious, they were very often expressing something of this general European *Afrikaanschauung*".

Much of African traditional education is associated with rites of passage. While many Africans

continue to practice these rites; over the years they have adopted modern ways of undergoing them which lack the teachings on life in the community. One of the characteristics of western models of education is about social mobility where people find their route up and out of the community. This is in great contrast with African models of education which help people acquire skills and knowledge for life in the community. Because the current models of theological education in Kenya are western oriented, church ministers in the informal settlements who train through them, once they finish, many desire to move up and out of the settlements to better places. This is perhaps the model of education and its location outside of local communities may create aspirations to move away from marginalized communities.

Looking at the strength of the Western model of education, the following observations have been made. Firstly, western models of education are concerned with critical enquiry where the system of education helps students question the existing body of knowledge in order to make sense out of it. Where possible it improves it, for the benefit of addressing current issues of life in society. Secondly, western models of education embrace both local and global information that would help people manage life in the modern context. Thirdly, western models of education move with contemporary issues; for example we are living in a modern age where the formal aspects of western education like reading, writing and arithmetic, the schooling system, creativity and analytical thought and a special concern with technical and vocational skills cannot be ignored and are highly necessary (Bennaars 1993:56). Relating this to Africa, the spread of such abilities to a larger number of people in various societies will enhance equal development and growth of economies. Udo Bude (in Bennaars 1993:57) argue that there is an interrelationship between education and development and education plays an essential role in development.

2.2.3. Freirian education theory

In Freire's education theory, there are two approaches to education that have been discussed extensively and one relates very closely to the idea of action and reflection. Freire employs the aspect of action and reflection which is fundamental to his approach to adult education. He suggests that there exist two opposite approaches to education. One is the banking model of education and the other is a problem- posing approach to education. In the banking model of

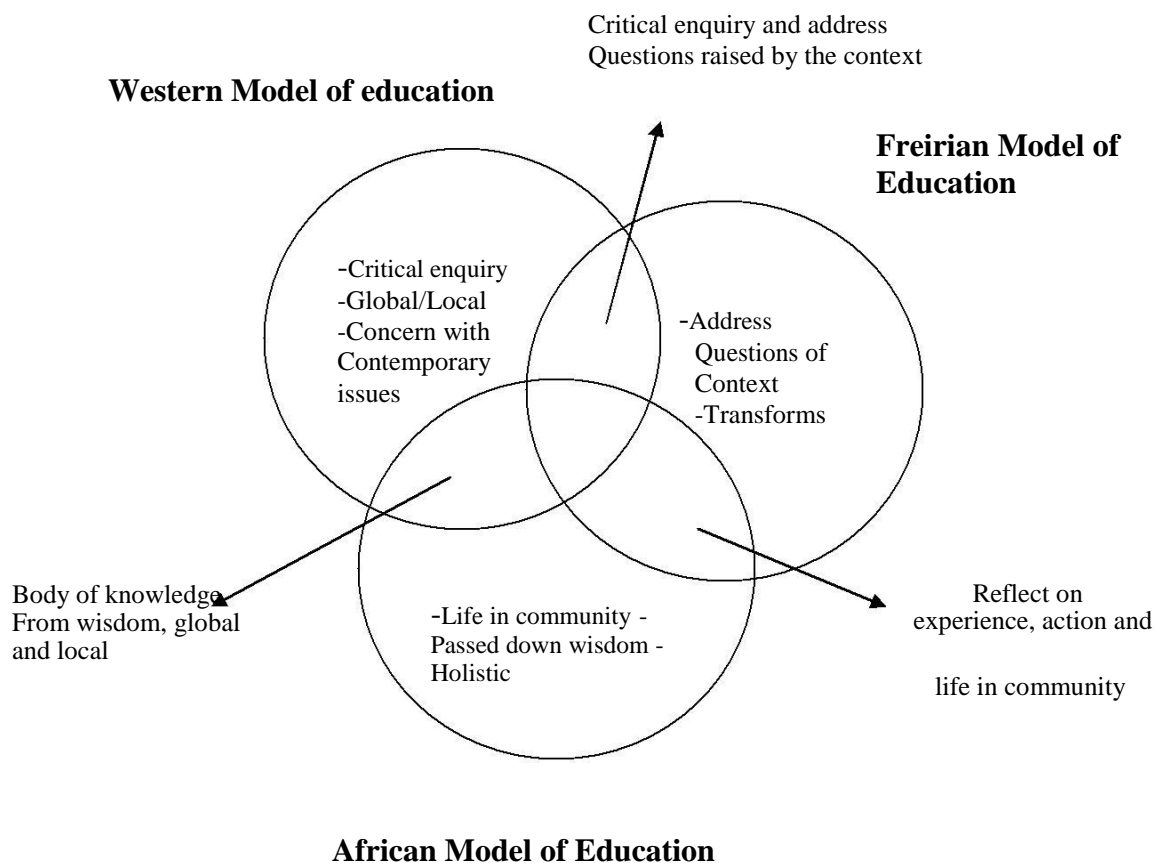
education, the teacher becomes the subject and the students become the patient listening object (Freire 1973:57). For Freire, education in this sense becomes an act of depositing in which the students are the receivers and the teacher is the depositor. In this approach, instead of the teacher communicating, the teacher issues communiqués and makes deposits, which the students patiently receive, memorize and repeat (1973:58). Here the students neither relates to action nor reflection for they do not have any chance to reflect on what they are learning with their experiences, hence the students become like a bank where deposits are made.

The opposite to the banking model of education is what Freire calls a problem- posing approach to education. This is the approach that responds to the essence of consciousness and rejects communiqués and embodies communication (Freire 1973:66). It is termed as a liberating approach to education as it consists in acts of knowing or perceiving and not transferring of information. The problem- posing education, which breaks with the vertical patterns characteristic of banking education, can fulfill its functions as the practice of freedom only if it can overcome the student- teacher contradiction (1973: 67). Through dialogue, the teacher of the student and the student of the teacher cease to exist and a new term emerges, that is teacher-student in interaction with student-teacher. What Freire means is that the teacher learns together with the student and vice versa. In other words the teacher is no longer the one who teaches but one who is taught in dialogue with the students, who in turn while being taught also teach. They become jointly responsible for the process in which all grow (Freire1973: 67). In this approach to education the teacher and the student reflect together on their experiences which forms an environment for learning as both of them gain from one another.

The strengths of a Freirian model of education have to do with a problem-posing approach to education which is an action-reflection model that encourages the students to reflect on their experiences as part of the process of learning. They engage in this process with the teacher and later apply what they have learnt. This relates very well with the pastoral cycle which allows for learning in a contextual manner and which may result in more effective, relevant and holistic ministry (Bodewes 2005:15). A Freirian model of education addresses the questions raised by the context. In other words it does not raise issues for the students to learn neither does it present ready- made answers but rather seeks to analyze what the students already know through life

experiences in order to make sense out of them and seek a better way of understanding and addressing them. Thirdly, the Freirian model of education aims at transformation of individuals and society as a whole. This model of learning relates very well with the context of Kibera people and especially those involved in pastoral ministry because the pastors have a lot to share as well as to learn from their ministry experiences. Below is a diagram that will help us make sense of the differences, meeting points and similarities of African, Western and Freirian models of education.

Diagram A



The above diagram shows the differences, meeting points/similarities between African, Western and Freirian models of education. On the differences, the African model of education is concerned with educating people for life in the community; it does this by passing down wisdom from elders to the young generation and is holistic in nature as there is no distinction between secular and sacred, physical and spiritual. The Freirian model of education is concerned with

reflection on people's experiences and actions. It always seeks to address questions raised by the context and the aim of this is the transformation of individuals which should be translated to the whole community. The Western model of education is concerned with critical enquiry through questioning the existing knowledge. It gathers information both locally and globally and is also more concerned with contemporary issues relevant to modern life.

Looking at the meeting points/similarities of the three models of education, between African and Western models of education, there is concern for knowledge, both passed down wisdom from mentors or role models, global and local information which helps the person both individually and in the community to manage life. Between Western and Freirian models of education, there is a concern to understand and address the current questions and issues raised by the current context. Between African and Freirian models of education there is a concern to consider and reflect on every question raised through experiences and the action of individuals in their lives in the community. A new theological model of education should be able to incorporate the meeting points between African, Freirian and Western models of education so as to adequately equip pastors for ministry in the context of informal settlements.

2.2.4 Theological education

Theological education in many parts of the world bears the characteristics of the western paradigm of Christian higher education. When the North American and Western European missionaries, many of whom graduated from Bible colleges and seminaries, came to Africa, they exported the same model with little change in purpose, structure, content or methodology in spite of vast cultural differences (

http://www.theoledafrica.org//ICETE/Files/Mckinney_EvangelicalTheologicalEducation.mht

, 10\8\2009). Theological education inevitably took on the form of western institutions, the purpose of which "Is to educate persons who have a sense of calling to the ecclesiastical ministries of the church by offering courses in Bible, theology, church history and practical skills."

(*http://www.theoledafrica.org//ICETE/Files/Mckinney_EvangelicalTheologicalEducation.mht*

, 10\8\2009). This being the case, theological education in Kenya has assumed the same role with

minimal relationship to the different contexts of ministry both in the urban and the rural settings. From an urban perspective, theological education has been of benefit to the high and middle class people with very little impact to ministry among the marginalized.

In Kenya the most commonly used model in most of the theological institutions is the seminary where pastors are involved in classroom learning, far away from their context of ministry, for about two to four years. Western theological education is formal and professional where theology is a mastery of academic disciplines, knowledge and information for preparation for professional ministerial service and teaching in theological institutions rather than for spiritual nourishment. (http://www.bild.org.download/paradigmpapers/1_creating_a_New_paradigm.pdf, pg 4, 10\8\2009). The attributes of western theological education are a) residential education as the accepted standard; b) mastery of academic disciplines c) mentors (pastors) are replaced by professors and scholars; and d) degree system as the accepted standard of measuring preparedness for ministry.

(http://www.bild.org.download/paradigmpapers/1_creating_a_New_paradigm.pdf, pg 5, 10\8\2009)

The western model of theological education has continued to receive considerable criticism within recent years from all over the world, particularly because of a plea for cultural relativism. Missiologist Harvie M. Conn(http://www.bild.org.download/paradigmpapers/1_creating_a_New_paradigm.pdf, 10\8\2009), in addressing the issue of the effects of western presuppositions on two-thirds world training, argued the following: “The equation of learning with schooling, the equation of professionalism with ministry, the equation of teaching missions with western missions, the equation of theorization with knowledge and the equation of practice with praxis (interaction between reflection and action, theory and practice), these false assumptions have lead to institutionalism, elitism, alienation, abstractionism and pragmatism”.

From Harvie Conn’s argument, what is needed in Kenya and the informal settlements in particular is contextual theological education. Theological educator; Peter Savage

(http://www.theoledafrica.org//ICETE/Files/Mckinney_EvangelicalTheologicalEducation.mht, 10\8\2009) also expressed concern over the fact that colleges and seminaries have been too

content-oriented. “This has been the influence of western education and has caused a crisis in ‘third world’ theological education in the areas of objectives, faculty, curriculum, and measurement.” Predictably, there was an appeal for theological educators to reconsider the goals and practices of their theological programmes. Anil Solansky (http://www.theoledafrica.org/ICETE/Files/Mckinney_EvangelicalTheologicalEducation.mht, 10\8\2009), former Dean of Union Biblical Seminary, Yavatmal, India, sounded the call for renewal in an article published in 1978. He commented: “What we need is not just innovations or better methods but a radical change in our concept of education: learning as experience versus gathering content, a body of information. We must treat our students as persons, not as boxes to be filled little by little, with logically arranged packets of information. We must expect them to develop abilities, to grow in the experience of the Lord (II Peter 3:18)”.

From the above critique of western oriented theological education we can argue that theological education in Kenya has not satisfactorily served the different contexts of ministry because of the following reasons: firstly, it is too western in its academic disciplines and preparation for professional ministerial service. Secondly, it does not have a praxis approach because it is more concerned with the theorization of knowledge. Thirdly, it poorly engages with the context of ministry as it uses materials developed for a different context of ministry and assumes all contexts are the same.

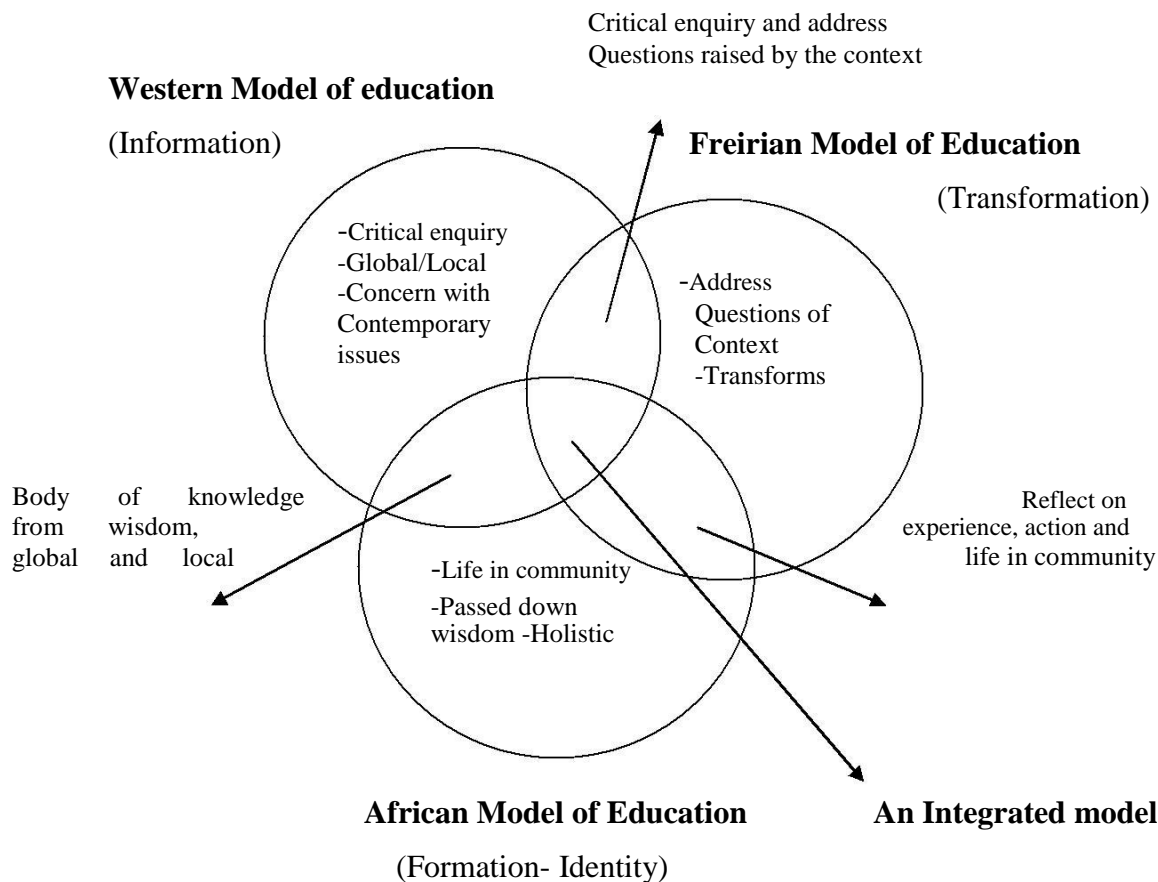
Contextual theology is understood as “theology expressed in a way that is authentic to the particular cultural situation in which the gospel is proclaimed”

(<http://publications.oikoumene.org>, 10\8\2009). Looking closely at the issue of context, Bevans (2005:5) argues that doing theology contextually means taking into account two things. First, it involves taking into account the faith experienced in the past that is recorded in scriptures and kept alive, preserved and defended in tradition. Second, contextual theology takes into account the experience of the present, the context. Here Bevans implies that for theology to be relevant at all times, it must pass through the sieve of our individual and contemporary-collective experiences because we cannot profess it as ours unless such a process occurs. Schreier (1993:75) looking at the question of theology and its context adds that “A dramatic increase in the number of cultures now making up the church, all seeking a Christian identity, compounded

by their struggles to be freed from socioeconomic and political oppression, gives a particular urgency to developing a greater sensitivity to theology and its context”.

Below is a diagram that shows an interaction of African, Freirian and Western models of education which will result in an integrated model of theological education suitable for ministry in the informal settlements:

Diagram B: An Integrative model of theological education



From the above diagram and also referring to diagram A, we see that an African model of education is primarily concerned with the formation of a person to belong within a community. Western of education is majorly concerned with passing on information not necessarily from agreed wisdom of the past but more on contemporary issues from around the world. The Freirian

model of education is majorly concerned with the transformation of individual and the community as a whole. This analysis of the three models of education contributes greatly to the new model for contextual theological education which is viable for the training of ministers in an informal settlement like Kibera and other contexts. It is a model of theological education which gives attention to the formation of the pastors so that they can belong to their community of ministry. It informs the pastors on how to analyze and understand clearly their context of ministry and transforms the pastors in the way they should understand and do ministry in the community they serve. The model suggested by the above diagram is “an integrated model of theological education” which forms, informs and transforms both pastors and the community. It draws upon and integrates African, Western and Freirian models of education.

2.2.5. Mission and models of education

At this point we are going to reflect on the mission of the church focusing on two main themes namely incarnation and transformation. Incarnation and transformation are critical because, incarnation is about the mission of Christ on earth when he identified with human beings in their weakness in order to redeem them. In some respects, the African model of education, emphasizing a rootedness in community, supports an approach to mission as incarnation. However the theme of transformation links us back to Freire’s philosophy of education which is mainly about liberating people through education. Apart from this, incarnation and transformation connect with the pastoral cycle because they form the start and end points of the cycle. Therefore these two themes will be explored in relation to the context of ministry in Kibera and how their theology informs ministry in the informal settlements.

2.3. Theology of mission

In trying to understand the mission of the church, Goldsmith (2006:11) asks a question; ‘What is our Christian understanding of mission?’ In answer to this, Goldsmith indicates that the word comes from the Latin ‘mittere’, which means ‘to send’. Jesus in John 20:21 said to the disciples, “As my Father sent me so I send you” indicating to them that their mission was an extension of His mission” (Kane 1981:140). Jesus used this term to underline the fact that God sent him and

therefore Christ is sending the church to continue and complete the same work in the world.

Goldsmith's understanding is that, mission is all about going out in response to Christ's call for the different needs in the world (Goldsmith 2006:11).

For the church today, it is important to understand that the theology of mission is rooted first of all in the character of God as a missionary who reaches out to the world. Karl Barth (1932-1957) was one of the first theologians to articulate mission as an activity of God himself (Bosch 1998:389) and this understanding is referred to as *Missio Dei*. The term *Missio Dei* has an understanding that mission is derived from the very nature of God. The *Missio Dei* concept asserts that mission is not primarily an activity of the church but an attribute of God. God is a missionary God, not because the church has a mission of salvation to fulfill in the world; rather it is the mission of the Son and the Spirit through the Father that the church should undertake (Bosch 1998:390). Conn et.al (2002: 44) does indicate that the church has a reason to engage in mission because "It is the community of the Kingdom of God". He goes on to say that "The church can never possess the king so as to monopolize the kingdom but rather the church is called to bring to visibility for the world, fellowship with God as king and obedience to him" (Conn et.al 2002: 44). The best way the church can do this is to be a sign of the world to come and at the same time a guarantee of its coming (Conn et.al 2002:44)

The New Testament gives mission a special interpretation and direction which is not only reaching out to the geographical end of the world but rather the commission to witness to a world which is Christ's area of lordship (Thomas 1995:294). In carrying out the great commission Thomas argues that there is sometimes urgency to cross over borders such as cultural, socio-economic, political and even geographical ones. For people to experience what God has done for the world, mission becomes the first and only proper bridge from the church to world (Thomas 1995:295). Christ came to the world (incarnated) and also sends the church to complete the ministry already begun; hence mission expresses the purpose for which Christ came into the world (Conn et.al. 2002:45).

Bevans & Schroeder (2008: 323-330) have indicated that mission is the proclamation of Jesus Christ as Universal Saviour. Arguing this from the Roman Catholic perspective, they have

indicated that “Proclamation of the name of Jesus is the permanent priority of mission (Bevans & Schroeder 2008: 324). Proclamation enables men and women to know the truth, the good news that they are loved and saved by God. They continue to indicate that the urgency of mission comes from the fact that, “While the fullness of life is found only completely with faith in Christ, there are vast numbers who do not know him or who have ceased to care. Because of this, we cannot be contented when we consider the millions of our brothers and sisters, who like us have been redeemed by the blood of Christ but who live in ignorance of the love of God (Bevans & Schroeder 2008:324). From an evangelical perspective, they have argued that “Mission is urgent because only in Christ can men and women find salvation (Bevans & Schroeder 2008: 325). The proclamation of the historical, biblical Christ as Saviour 1Cor. 1: 23; 2 Cor. 4:5) and Lord is with the view to persuade people to come to him personally and be reconciled to God (2 Cor. 5: 11, 20) (Bevans & Schroeder 2008: 325).

For mission in the informal settlements, the idea of “Sending” is not about going out but of incarnating or staying with an understanding that God wants to use the church to transform the community from where people are. God is sending the church among the marginalized people groups of the city to establish His reign and presence among them so that they experience His love and care just as he is doing in all other contexts. From our study, this can be achieved when pastors are integratively equipped; meaning they should be formed holistically for life and ministry in the community. They should be informed with relevant knowledge and skills to serve the community and also be transformed so that they are able to effect the same transformation in their ministry context. It is therefore important at this point to consider what incarnation means in relation to mission in the informal settlements.

2.3.1. Incarnation and mission.

According to Van Engen and Tiersma (1994: 9), incarnation is used to mean presence, related to Jesus Christ who came to the world to be with us so as to save us. Incarnation is a theological term expressed best in John 1:14, ‘The Word became flesh and dwelt among us’. It is about God identifying with our humanity and becoming one of us. Padilla (1985:83) notes, “The incarnation unmistakably demonstrates God’s intention to make himself known from within the human

situation”. God, who has spoken through the prophets, makes himself known through his son (Heb. 1:2) who empties himself (kenosis), to be nothing; taking the form of a servant and being revealed in human flesh (Phil. 2:5-8). Elsewhere, the apostle Paul wrote that ‘our Lord Jesus Christ... became poor, so that by his poverty we might become rich’ (2 Cor. 8: 9). The above texts indicate that in Jesus Christ, God became part of history, identifying with its most humble expression and suffering its deepest pain. Christ was born into a poor family and environment, lived in poverty, and in his ministry impacted both the rich and the poor (Luke 4: 18- 20) in order to save humanity from sin and death (Costas 1989:27).

In talking about incarnational mission, Van Engen and Tiersma (1994:9) indicate that it is

“...a theology on the way, of accompaniment, of walking alongside. It is a theology of those who are not from the periphery but, knowing that Christ died outside the gate of Jerusalem, have chosen to identify with, to walk alongside, those the world has cast aside as unimportant”. (Van Engen and Tiersma (1994:9)

Incarnation therefore became the entry point of Christ and the Christian faith into the world. This affirmation of Christian faith is a driving force for the communication of Christ’s gospel to all cultures and contexts. Costas (1989:24) thus argues that there cannot be evangelization without incarnation. Considering the motive that made Jesus enter the world, the scripture is very precise that the coming of the Kingdom of God formed the message of the mission (cf Mk 1:14-15). Jesus went around everywhere preaching about the coming of the kingdom calling on the people to embrace it and did miracles as a sign of the presence of the kingdom (Senior & Stuhlmueeller 1983:144).

For the church today, it is important to understand that incarnation as a missionary activity is rooted first of all in the character of God who was incarnated in the person of Christ (Phil. 2:5-8) to reach out to the world. Kane (1981:139) indicates that the mandate of the church to do mission is validated by the command of Christ to go into the entire world and preach the gospel to every creature. When the church of Christ incarnates in the different communities of the world, it is participating in the movement of God’s love towards people, since God is a fountain of sending love. When the church goes out into the world in its mission, it witnesses to the fullness of the

promise of God's reign and participates in the ongoing struggle between that reign and the powers of darkness and evil hence the church acts as God's instrument and messenger to the world. (Bosch 1998:391).

In relation to the pastoral cycle, mission is action where the church reaches out to the world with God's love in words and deeds. For incarnational mission to take place, the interplay between incarnation and contextual theology has to happen. What we imply is that theology, understood in the context of a particular ministry, should guide the incarnational process of any minister in his or her context of ministry. Incarnation as a process of identifying with a people of particular context must be informed by a theology that is expressed in a way that is authentic to the particular cultural situation in which the gospel is proclaimed. A contextual method of doing theology therefore is one that identifies with a particular context and endeavors to understand it. It should critically explore individual and contemporary-collective experiences as well as the past; the personal or communal experiences within the context of culture; the social location and social change (Bevans 2005:7).

In the context of ministry in Kibera, incarnation means a deliberate choice or move prompted by God's call to minister in this community. It involves identifying with the human suffering and the daily struggles of life. For those who emerge from within the community, incarnation in Kibera means obedience to God's call to participate within the community in the liberating transformation of the poor and accepting to be used by God to be a messenger of hope. Karl Barth (in Costas 1989:27) indicated that since God became human, humanity has become the measure of all things and because the poor are humans, God identified with them through Christ. God addresses the poor by the power of the Holy Spirit in their alienation from themselves, the divinely created world and God's own fellowship. The Spirit opens their ears that they may hear God's saving message, illuminates their minds so that they may understand the gospel, and moves their hearts to trust in God so that they may make a life commitment to the kingdom and bear personal witness to salvation (Costas 1989: 28).

Incarnational ministry requires a presence in the community and the importance of presence cannot be overstated, whether it means moving in and out of a community or being a permanent

presence. One of the critical contributions of churches that are indigenous to the informal settlements and are from within the context is the way in which they can do contextual theology. They offer ministries based on a presence in the community as opposed to those who ferry people from the informal settlements and take them to churches elsewhere far away from their place of residence². Indigenous churches articulate the cultural aspects of their context of ministry and are in a better position to offer relevant ministry. God, who by the incarnation of his Son brings salvation to the world, gives us a pattern to follow in terms of our model of Christian mission.

As Jesus in his life and in his death identified with the poor, the outcast and the oppressed, finally dying a criminal death, so the church in mission is invited to become one with the poor, the marginalized and the oppressed. A Catholic priest, Alex Zanotelli, described himself as seeking to be baptized by the people of Korogocho (Pierli and Abeledo 2002:15). This was a sign of commitment to the ministry and people of Korogocho slum, describing the desire to enter for Christ's sake into the struggles and suffering of a community and to become one of them. The contemporary church is challenged to such contextual ministry if it is to be relevant.

From the above discussion, incarnation bears two perspectives; one from an insider and one from an outsider. The insider perspective looks at incarnation from the perspective of those church ministers who emerge from within the community and are actively involved in the transformation of their own community. The outsider perspective looks at those who lay aside the comforts of their context, culture and community in order to share in the life and experience of others for the sake of the gospel.

A theology of incarnation is a theology that seeks to identify with the human suffering in a given context and contextual models of theological education should seek to identify and address the context of informal settlements among others.

² These are indigenous churches in Kibera where the pastor and the members of the congregation come from within. Majority of these churches are African Independent churches.

2.3.2. Mission as transformation

Van Engen, (1996) reflecting on mission, has given a number of views from the scripture which can help the church articulate its theology of mission. Firstly, the scripture helps us understand the story of God's Trinitarian mission. Here Van Engen (1996:65) implies that the scripture presents mission as God's mission and that God the Father, God the Son and God the Holy Spirit work together through human instruments for the redemption of the world. Jesus' mission to the world was always in the power of the Holy Spirit and had to do with the announcing of the coming of the Kingdom of God (Luke 4). Therefore, the understanding of God's Trinitarian mission as articulated in the scripture gives the church direction on how to participate in God's mission. The church needs to affirm the informal settlement context in order to nurture transformational ministries that involve both the ministers and the community. The church ministers will never work effectively if they ignore the contribution of the community and the ministries will not be sustained if the community do not participate and own them.

Secondly, God's mission is holistic in the sense that it involves the radical transformation of all aspects of life. Here Van Engen argues that there has been a dichotomy on evangelism and social action that has troubled evangelical missiology for most of the twentieth century (Van Engen 1996: 67). Stott (1975:15) cites confusion witnessed in the Commission on World Mission and Evangelism where they could not differentiate between mission and evangelism but rather defined mission's aim as to further the proclamation of the gospel of Jesus Christ to the whole world so that humanity may be saved. Here Stott shows that the terms mission, witness and evangelism have sometimes been used interchangeably and therefore the traditional view in its extreme form understands mission as exclusively evangelism that concentrates on verbal proclamation and therefore the image of a missionary is that of a preacher. Looking at the biblical understanding of mission, the Bible presents mission as integral, meaning it is both words and deeds. Goldsmith (2006:13) makes it clear that: when God sends us out in mission, the purposes are for the building and edifying of the church but also God's mission involves social, developmental and justice issues, so that humanity may be redeemed. This understanding of integral mission befits the mission of the church in an informal settlement because the social and physical needs of the people are as enormous as the spiritual needs.

Reflecting on the mission manifesto of Jesus in Luke 4:18-19, the Holy Spirit of God sent Jesus out in mission for the sake of ‘the poor’, ‘prisoners’, ‘the blind’ and ‘the oppressed’. The climax of Christ’s mission comes with ‘the year of the Lord’s favour’. The Jubilee Year restored the rights of property ownership to all people and freedom to all in slavery after every fifty years Goldsmith (2006:13). The above mission manifesto clearly indicates that the mission of Christ, and also that of his followers, was one of proclamation and social action, as it related to the needs of the poor and oppressed. In the informal settlement context justice issues have been overlooked from all quarters. For example, the government has done very little to ensure that people in the informal settlements receive humanitarian services like any other people. In Kibera services like clean water, electricity, good housing, medical care and sanitation are extensively lacking. Many people in the informal settlements also lack employment and better livelihoods. There are all sorts of injustices in the informal settlements in Kenya and the church on the other hand has also done very little in ensuring that life is bearable in these contexts.

The church is however called to engage in mission in the informal settlements through active concern for all people, in relation to the social needs of the poor and for the environment, which is created for Christ (Goldsmith 2006:13). The scripture narrative gives a very precise understanding that God’s mission is oriented to the whole person in their humanness and that we should develop a mission theology that does not split evangelism and social action. A parallel should be drawn in scripture where a close connection between the particularity of God’s covenantal relation and the universality of Christ’s Lordship over all times, people and cultures can be established. The Bible contains stories of God’s dealings with people who were oppressed, deprived and marginalized. The story of the children of Israel and the Exodus explains how God was so merciful to them. This scripture offers a connection with the context of informal settlements and therefore offers hope and healing (Goldsmith 2006:13).

Mission in the informal settlements should include the exposition of scripture where people are given a chance to hear God’s word speak to them individually and corporately in relation to their experiences. When this happens, people begin to realize who they are in relation to God their creator and that the God who delivered Israel is promising to deliver them too. Transformation

will begin to take place at the point of realization that God is very much concerned with their plight and therefore God's Word would become alive and real in their individual lives and a change of attitude and mind will begin to happen. Transformation will be realized as the church and government collaborate in ensuring that all infrastructures and humanitarian services are provided to the community.

God's corporate mission is where the text, context, and faith community are integrated. Van Engen states that in God's self disclosure to the world, a simultaneous interaction of the three was involved, and therefore one of the most profound integrations we should comprehend is the intertwining realities of the text, faith community and the context (Van Engen 1996:67). Contextual theology should address the experiences of people in the informal settlements. Bevans (2005:4) argues that our cultural and historical context plays a part in the construction of the reality in which we live and therefore our context influences the understanding of God and the expression of our faith. God's Word should give answers to the many questions and issues of concern that people have. The church's particular role in the mission of God is to point to God at work in world history, to discover what God is doing, to catch up with it and to get involved in it. A theology of mission in the city where informal settlements are found should be informed by the desire to see God at work in transforming the lives of all people.

The city has to be transformed in the way justice is apportioned. All people in the city should receive equal treatment from the Government in terms of service provision despite the area in which one lives. The city should be a place where both the rich and poor are accommodated and well served and people in the city must relate in a humane way where those in affluent parts of the city can identify with the struggles of those in the poor parts of the city. The Government should ensure that justice is accorded to all in the city in terms of services and opportunities for employment. The church in the affluent parts of the city must fellowship, relate well and support the church in the poor neighborhoods both morally and materially.

God's word must be preached in the city and more specifically in the context of informal settlements to offer hope, healing and transformation. This echoes the comment of Moschetti (1997:33) who argues that "The church's mission in Africa at the dawn of the 21st century is to

come up with a relevant theology for the urban people, springing up from the real experiences of the poor and slum-dwellers who are a huge number and the majority in the African cities”. The challenge expressed by Moschetti is that the church in Africa must fashion a theology of mission that specifically reflects on the context of the urban poor. This is very critical to think about because the urban poor form the majority in our cities and ignoring their plight is ignoring the mission of the church in Africa. Therefore to help the church accomplish this task, theological education has to be reframed towards focusing on the context of informal settlements and offer mission studies that will help pastors and evangelists become agents of transformation in that context. Let us now consider how transformative mission is related to gender issues especially looking at how we can understand women and their gender roles in relation to incarnation and transformative mission.

2.3.3. Incarnation, transformation and gender

It is important here at this point to consider what we mean by “gender” and also set out to see the difference between “gender” and “sex”. "Sex" refers to the biological and physiological characteristics that define men and women and "gender" refers to the socially constructed roles, behaviors, activities, and attributes that a given society considers appropriate for men and women (<http://www.who.int/gender/whatisgender/en/>, 9/3/2011). In other words "male" and "female" are sex categories, while "masculine" and "feminine" are gender categories. An example of sex characteristic is, “Men generally have more massive bones than women” and an example of gender characteristic is, “In most parts of the world, women do more housework than men” (<http://www.who.int/gender/whatisgender/en/>, 9/3/2011).

Considering the gender issues or roles from a Kenyan perspective, women continue to face both legal and actual discrimination in many areas. For example, a married woman legally is required to obtain the consent of her husband before obtaining a national identity card or a passport. The Law of Succession, which governs inheritance rights, provides for equal consideration of male and female children; however, in practice most inheritance problems do not come before the courts. Women often are excluded from inheritance settlements, particularly if married, or given

smaller shares than male claimants. Moreover, a widow cannot be the sole administrator of her husband's estate unless she has her children's consent.

(en.wikipedia.org/wiki/Gender, 9/3/2011).

Most customary law disadvantages women, particularly in property rights and inheritance. For example, under the customary law of most ethnic groups, a woman cannot inherit land, and must live on the land as a guest of male relatives by blood or marriage. Women continue to experience a wide range of discriminatory practices, limiting their political and economic rights which often reduce them to second class citizens. The Constitution extends equal protection of rights and freedoms to men and women, but only in 1997 was the Constitution amended to include a specific prohibition of discrimination on grounds of gender. However, constitutional provisions allow only males automatically to transmit citizenship to children.

(en.wikipedia.org/wiki/Gender, 9/3/2011).

Levels of education and literacy for men and women differ widely. Although the number of boys and girls in school is roughly equal at the primary level, men substantially outnumber women in higher education. Seventy percent of illiterate persons in the country are female. Women make up about 75 percent of the agricultural work force, and have become active in urban small businesses. Nonetheless, the average monthly income of women is about two-thirds that of men and women hold only about 5 percent of land titles. Women have difficulty moving into nontraditional fields, are promoted more slowly than men, and bear the brunt of layoffs

(en.wikipedia.org/wiki/Gender, 9/3/2011).

A report on urban poverty in Nairobi shows that there is a higher prevalence of poverty among female-headed household than there is in male-headed households (Oxfam report 2009:14). In the area of population in the city, Oxfam (2009:27) indicates that there are slightly more men than women in the city with a much smaller percentage of female-headed households. Insecurity in the city is a menace that city dwellers grapple with on a daily basis. One of the renowned militia groups, Mungiki, terrorizes city residents, but specifically has strategies of violence which are targeted against women (Oxfam report 2009:28). An incarnational and transformative

mission to women who often suffer and are oppressed in terms of their work load in the family set-up, their low status and their vulnerability to violence and abuse especially in the informal settlements has to be defined.

Incarnation and transformation in relation to gender will consider the identification and walking along with women especially in the areas of their vulnerability. It will concern mission strategies that are aimed at addressing their needs and affirming their existence. It will seek to empower them so that they can experience life with hope and dignity.

2.3.4. Conclusion of Literature Review

In the literature review we have looked at a number of topics which greatly inform this study. One of the things we have considered is the whole understanding of informal settlements which have been defined as unstructured settlements constructed using temporary materials like polythene paper, old iron sheets, mud and timber. We have seen that the global factors that promote the growth of informal settlements are primarily rural urban migration which is aggravated by both push and pull factors. The push factors are rural poverty, civil war and unrest, bad climatic conditions etc. which push people to look for refuge in the city. The pull factors are education, jobs aspiration for good life etc. Many of the people who migrate to the city begin life in the informal settlements as life is considerably more affordable.

We have looked at education which has been defined as a learning process where one grows in knowledge. There are three models of education that have been considered in this study, these are African, Western and Freirian. The African model of education is an informal method of learning which was aimed at transmitting from one generation to another the accumulated wisdom and knowledge of the society for the management of life in the community. The Western model of education is a formal education where learning takes place in a well-defined organized context. It is concerned with modern issues of life while the Freirian education theory is an educational model which raises questions about life experiences in order to make sense out of them and seek a better way of understanding and addressing them. It aims at transforming individuals and the whole community. An integrated approach to education is what this study is concerned about which will combine the strength of the three models mentioned above.

The integrated approach should inform the kind of model of theological education to be adopted to train pastors for ministry in the informal settlements. This integrated model of education will form, inform and transform pastors who will later form, inform and transform the people in the informal settlements with the gospel of Christ.

We have also looked at the mission of the church and discovered that it is actually God's mission where God first sent Jesus and Jesus later sent the church to continue with God's mission. In this study, mission has two characteristics and these are incarnation and transformation. Incarnational mission is one which identifies with its context and transformative mission is one which apart from identifying with the context, goes ahead to cause positive change on the totality of a human being. Lastly we have also seen that an incarnational and transformative mission to humanity does not discriminate people on the basis of gender but rather embraces all as created in the image of God.

Chapter 3

Research Findings

Chapter 3: Research findings

Introduction

The research work was undertaken with the aim/goal of identifying the training needs and challenges of pastors and evangelists working in the informal settlement of Nairobi using Kibera as a case study. Through the research, appropriate models of theological training should be suggested or proposed that reflect key lessons learnt from the three models of education which are African, Freirian and Western. The objectives and the research questions also point to the fact that theological education for pastors in the informal settlement should address the challenges and the needs of both pastors and the community. It should also enable pastors to understand their context of ministry, incarnate in it and seek transformative ways of ministry. The findings of the research are derived from two categories where one is from the pastors and the second is from the community. The following is a presentation of the findings of the research from the pastors beginning with some brief information about the pastors who were interviewed.

3.1. Profile of the pastors

3.1.1. Group A

The Group A pastors are graduates of Centre for Urban Mission (CUM) which is a ministry of Carlile College, a specialist mission training college founded by Church Army Africa. CUM is a centre for training and community transformation with a particular focus on informal settlements and is located at the heart of Kibera, the largest informal settlement in Kenya.

The CUM diploma programme attracts students mostly from the informal settlements around Nairobi who do their studies and go home in the evening. There are also students who come from other urban areas outside Nairobi and CUM hosts some of these at the Centre in Kibera while others are hosted at the main campus in Jogoo road. A large percentage of these students are pastors from African Independent and African Pentecostal churches while the rest are from mainline churches. Since its inception in 2003 CUM has worked with a number of churches in different informal settlements to bring the message of God's justice and to demonstrate the love of Christ within local communities. It is evangelical in its theology with a strong commitment to social transformation. The following are the courses offered at CUM:

- a) Diploma in Urban Mission- this is a three-year formal training programme in urban mission. The course is aimed at training pastors who are living and working in informal settlements. The curriculum has been developed around the context of Nairobi's informal settlements, and offers a unique opportunity to learn about urban ministry.
- b) Post-Graduate Training- CUM, through its relationship with the University of South Africa (UNISA), and the Institute for Urban Ministry in Pretoria, offers qualified students an opportunity to register for a UNISA Hons BTH and MTH in Missiology, with specialization in Urban Ministry through distance learning.
- c) Samaritan Strategy Training- this is an informal grass-root course that equips church leaders to be disciple- makers. Its' aim is to make whole disciples- people who follow Jesus in every area of life, and transform the communities that they live in. Pastors and church leaders who have completed this training have launched projects that are aimed at transforming the community such as beginning schools, programmes for orphans and vulnerable children, caring for widows and taking action to clean up the physical environment in which they live.
- d) Holistic Action Programme on AIDS- this is an informal grass-root programme that seeks to develop and strengthen capacities of churches in informal settlements to respond to the AIDS pandemic with knowledge, compassion and resources. This is achieved by mobilizing churches in slums to action; developing and strengthening local networks and partnerships; resourcing church programmes; providing technical and logistical support; and sharing best practices.
- e) Christian Micro-Enterprise Programme- this is an informal grass-root programme that

aims at helping churches address the economic problems, which they and their communities face in the informal settlements. It carries out its work by building the capacity of churches to economically empower local communities and improve their financial sustainability. Through this programme churches are enabled to set up small businesses, develop saving and loan schemes and provide biblical principles to the discipline of business. Also, through focused and strategic training, capacity building and networking with micro- finance institutions, churches are able to contribute to the economic wellbeing of their communities.

- f) The Shepherd's Institute is a non-formal pastors' training programme which complements the CUM Diploma. It aims at making available to pastors, who have not had the opportunity for formal training, a scripture based programme that emphasizes both Biblical knowledge as well as ministry skills.
- g) Youth and Children ministries- these are grass-roots programmes that were recently developed. The youth ministry deals with youth programmes such as homework clubs through supplying school books and providing a place for students to do evening studies in the informal settlements. They also organize extra-curricular activities like football for the youth. The children's ministry programme seeks to address vulnerable children in the informal settlements of Nairobi by enabling churches to develop a wide variety on ministries which will reach out to their needs. This is done by developing good Sunday school and child discipleship programmes, to setting up nurseries and informal schools. (From Tafakari Centre for Urban Mission brochure 2011)³.

The programme that the pastors in Group A went through is a Higher Diploma in Urban Mission. This is a three-year training course which is aimed at training pastors who are living and working in the informal settlements. The curriculum was developed around the context of Nairobi's informal settlements, and offers a distinct opportunity to learn about urban ministry. The following is the profile of the pastors in Group A:

³ CUM has a brochure that contains all the information about its programmes

Rev. Capt. Barrack Oluoch is a clergy with St. Jerome Anglican church which has a membership of approximately 300. It is located in Gatwekera village, Kibera and it was begun in 1988 as a sub-parish under the parish of Holy Trinity Kibera in Makina village⁴. In 2004, it was made a full parish and Rev. Barrack is one of the attached clergy mainly assisting the vicar in parish work. Some of the ministry activities that Rev Barrack does in the church are organizing Sunday worship services, home visitations and evangelism. He has been in ministry for the last six years, initially as a lay reader. He later joined Carlile College Centre for Urban Mission where he was trained for three years from 2005-2008 and was later ordained.

Capt. Simon Peter Waiti is a Church Army⁵ evangelist with the Anglican Church of Kenya based at St. Anne's Church Lindi in Kibera. This church began in 2006 as a local church under St. Jerome parish and has a membership of about 30 people. Before coming to St. Anne's, Capt. Waiti served at St. Joseph's Anglican Church in Kabete as an evangelist. Simon believes his gift in ministry is among the children and he particularly works as a Sunday school teacher. Capt. Waiti has been in ministry for the last seven years and was trained for three years from 2004-2007.

Pastor Fred Ogutu is a minister in charge of Tumaini church located in Raila village in Kibera. It is an African Pentecostal church under Tumaini Ministries which began in 2002 and currently has a membership of about 72 adults. Pastor Fred has been in ministry since 2001 when he began working with Tumaini ministries in another informal settlement called Gatuamba, on the eastern side of Nairobi. He was later transferred to Tumaini church in Kibera where he has served since

⁴ Makina is also a village in Kibera with Muslim majority from the Nubian tribe that came from Sudan

⁵ Church Army is an Anglican missionary organization with members who are trained evangelists from all over Africa at Carlile College.

2003 and trained from 2004-2007.

Pastor Sheth Otieno ministers with Word Impact Center located in Kianda Village in Kibera, popularly known as 42. Word Impact Centre is an African Pentecostal church that began in 1995 and currently has a membership of about 75 adults. Pastor Sheth has been in ministry since 1998 serving the same church, first as an associate pastor and later as pastor from 2003. He trained in 2004-2007.

Pastor Kenneth Ambani works with Holy Spirit Church of East Africa which is an African Instituted Church located in Lindi village in Kibera. This church was begun in 2002 and currently has a membership of 60 adults. Pastor Kenneth began ministry in 1990 where he served among the youth as a youth leader for some time and later was appointed an evangelist in 1995. He was then made a pastor and has served in that capacity since then. Pastor Kenneth has been in full time ministry for about fifteen years. He trained from 2004-2007.

Pastor Sylvia Wambui serves with Jesus Reigners and Missioners. This is an African Pentecostal church which is located in Silanga village in Kibera and was begun in 2004 and currently has a membership of 20 adults. Pastor Sylvia has been in ministry for the last five years. She trained from 2004-2007.

4.1.2. Group B

Pastors in this group trained in different colleges in Kenya in and out of the city of the Nairobi.

The colleges they went through are diverse and will be mentioned in the individual pastors' profiles respectively. The following are their profiles:

Pastor Bernard Alusi works with Calvary Evangelistic Fellowship Center. This is a Pentecostal church which is located in Kichinjio village, Kibera. It was begun in 1994 and currently has a membership of about 100 adults. He has been in ministry for the last fifteen years and is a graduate of East Africa School of Theology (EAST) in Buruburu, Nairobi, where he trained for a period of four years and graduated with a Bachelor of Arts in Bible and Theology⁶.

Pastor Seth Asava is a minister with Transworld Pagan Missions. This is an African Pentecostal church which is located within the District Officer's (DO) office in Kibera at Makina where they have rented a hall. The church was begun in 2005 and currently has a membership of about 40 adults. He has been in ministry for the last thirteen years and is a graduate of Pan African Christian College, which is now an Africa Christian University in Nairobi⁷. Asava trained for a period of four years and graduated with a Bachelor of Arts in Bible and Theology.

Pastor Eric Garari is a minister in charge of Antioch Church under Assemblies of Christ Ministries in Kenya. This is a Pentecostal church which is located in Toi market, Makina village, Kibera. The church began in 2001 and currently has a membership of about 70. He has been in

⁶ EAST has links with Pentecostal Assemblies of God.

⁷ Pan Africa Christian University is a place of rigorous academic education and trains a people with a common vision; to transform lives through Christ-centered higher education (Rev. Prof. Godfrey M. Nguru – PhD, Vice Chancellor(from the internet)

ministry for the last nine years and is a graduate of Nairobi Bible College in Kitengela, which is on the outskirts of Nairobi. He trained for a period of three years and graduated with a Higher Diploma in Theology⁸.

Pastor Titus Lukale is a minister in charge of Believers Revival Sanctuary. This is an African Pentecostal church which is located in Kianda village in Kibera. The church began in 2006 and has a membership of about 50 adults. Pastor Titus has been in ministry for the last ten years and has other churches; one is near Kiserian, in a rural village called Limpa among the Maasai with a membership of about twenty five. Another one was opened in the industrial area in Nairobi in 2007 and has a membership of about eighty five and another one was opened in 2008 in Kangundo with a membership of about eight. Pastor Titus Lukale received his training through correspondence for four years from 1987-1990 with Emmaus Correspondence School and graduated with a Diploma in Theology⁹ which is under Emmaus Bible School in Toronto Canada.

Rev. Amos Kinyua is a minister with the Anglican Church of Kenya in charge of St. Philip's in Raila village in Kibera. St. Philip is a local congregation of the St. Jerome Parish which was begun in 2005 and currently has a membership of about 35. He is mainly involved with coordinating activities of the church which includes worship and pastoral visitation. Rev. Kinyua has been in ministry for the last ten years serving in different suburban parishes. He received training in the United Kingdom at Trinity College Bristol (an Anglican college that trains

⁸ There is no more information about this college because I could not get in touch with Eric Garari. It seems the college is not a well know institution and could be this college was began by foreigners who come to Kenya as self-sponsored missionaries, establish a church and bible college that is not well known nor registered by the government of Kenya.

⁹ This is how the terminology of the diploma is referred to; there is no other way it is called.

ministers for the Church of England) for three years from 1992-1995 and graduated with a Bachelors of Arts in Applied Theology. He later went to South Africa to the University of Natal (at the School of Religion and Theology) where he did a Masters in Theology and Development.

Rev. Daniel Juma also serves with the Anglican Church of Kenya in charge of Holy Trinity Church Kibera in Makina village. Holy Trinity church was begun in 1978 and currently has a membership of about 400. He has been in ministry for the last twenty years, serving 10 years with World Vision and three years with Nairobi Baptist church. He also served in a suburban parish for about three years and was later transferred to ACK Holy Trinity Kibera where he has been for the last three years. Rev. Juma received training from Nairobi International School of Theology (NIST) for four years from 1996-1999 and graduated with two Masters Degrees, one in Divinity and the other in Counseling Psychology.

Below is a table showing the type and place of training for the pastors of other colleges

Name	Church	Place of training	Type of training
Bernard Alusi	Calvary Evangelistic Fellowship Center	East Africa School of Theology, Nairobi	4 years Degree, Full time
Seth Asava	Transworld Pagan Mission	Pan African Christian University, Nairobi	4 years Degree full time
Eric Garari	Antioch Church	Nairobi Bible College, Kitengela	3 years Higher Diploma, part time

Titus Lukale	Believers Revival Sanctuary	Emmaus Correspondence School, Toronto, Canada	3 years Diploma, correspondence
Amos Kinyua	A.C.K. St. Philip	Trinity College, Bristol (U.K). University of Natal, South Africa	4 years Degree, full time. 2 years Masters, full time
Daniel Juma	A.C.K. Holy Trinity	Nairobi International School of Theology.	4 years with two Masters, full time (They were done concurrently)

3.2. Findings from Pastors

The research questions are formulated around analytical questions in light of three education models that are discussed in this research work. These education models are African, Freirian and Western and are meant to help formulate an integrated approach or model of education that will incorporate them. Below are the questions and the information gathered from the pastors.

1. What challenges do pastors and evangelists face in the informal settlements? -

This question reflects Freirian model of education (problem posing) and it seeks to address the context of ministry that pastors and other church workers are in. A Freirian model of education is an action-reflection model that encourages the students to reflect on their experiences as part of the process of learning (see 2.2.3.on Freirian education theory). As a research question its aim is to help in understanding the contextual problems or challenges that church ministers go through and in turn help inform the education model to be adopted so as to address this context. Pastors from Group A and B gave the following information as their challenges in ministry:

a) Difficulty in connecting with the community

The context of informal settlements like Kibera is very different and challenging compared to other contexts. Pastors who offer themselves to serve in this context are faced with a multitude of challenges and difficulties when it comes to understanding and addressing the issues affecting the people they are serving. None of the pastors in Group A were born or grew up in Kibera rather they all came to Nairobi for various reasons and ended up staying in Kibera with relatives while some became independent at that initial stage (refer to 2.1 on informal settlements).

All the pastors in Group A lived in Kibera during their training but some had to move to other places because of the post-election violence in 2007/2008 and other reasons. Those who moved out are Waiti and Otieno while Oluoch, Ambani and Wambui are still in Kibera. During the interview, pastors stated that they found it difficult to connect with the issues affecting the

community in terms of ministry. 4 out of 6 pastors in Group A alluded to the fact that they find it difficult to understand and connect with the community and are overwhelmed by the situation in their ministry context. Comments from two pastors indicated “The challenges in Kibera are as many as the people who live there and because of the magnitude of the needs that people experience, I find it very difficult to clearly understand how to respond” (Oluoch 3/6/2011).

Ogutu (3/6/2011) also indicated “It is difficult to fit into an informal settlement context because I was brought up in a completely different context”.

In Group B four pastors serving with Pentecostal churches are living right in the informal settlement. They have planted the churches they are currently serving in. The other two serve with the Anglican Church and were transferred from suburban churches to Kibera. These two pastors who stay in the suburban estates and commute to Kibera for ministry made some comments which show their struggles in connecting with the community. For example one of them said “Before I came and even after being in Kibera for some time, nobody has ever made me understand how to deal with the challenging issues of these residents and I am overwhelmed” (Juma 11/6/2011). Another one also argued “I never imagined that one day I will find myself struggling with the issues I am dealing with in a context like Kibera” (Kinyua 11/6/2011).

Difficulty in connecting with the community is an issue raised by 4 pastors in group A and 2 in group B making a total of 6 out of the 12 pastors. It indicates a problem in training of pastors for effective ministry in diverse contexts. There are also other factors involved such as experience or lack of living in Kibera which creates additional difficulty in connecting with the context of ministry. As we look at incarnational models of training and ministry, we see the difficulties

faced by those who have neither lived nor trained in Kibera. Those who live there face a different challenge from those who minister without having ever lived in the community.

b) Negative ethnicity

Kenya has experienced negative ethnicity since Independence. Many Kenyans are divided along tribal lines and this has led to ethnic clashes and stereotyping. Kibera informal settlement is comprised of many ethnic groups both from within and outside Kenya¹⁰. Due to negative ethnicity that has been experienced in some parts of the country, Kibera has also been a centre of rivalry between tribes and some residents are not free to interact with each other. Some pastors who serve in this context are also experiencing difficulty in relating to and serving people from other tribes.

2 out of 6 pastors from Group A alluded to negative ethnicity arguing “In Kibera minor tribes have no voice right from the public to the church” (Waiti 3/6/2011). The other one also argued “People of different tribes in Kibera live in estranged relationship and fear of one another” (Otieno 3/6/2011). He added that, different tribes live in distinct villages and it is therefore very easy to identify a tribe by the village they stay. Negative ethnicity has affected the way pastors do ministry because they are not free with one another and they even find it difficult to minister to people who are not of their tribe.

¹⁰ Bodewes 2005:36 indicates that migrants came from Central, Western and Nyanza provinces of Kenya and other provinces showing the different ethnic groups and cultures in Kibera. Also compare(<http://en.wikipedia.org/wiki/kibera>)

2 out of 6 pastors from Group B also mentioned the issue of people living in villages according to tribe arguing that it creates division among the different people in the community. Among them is Asava (12/6/2011) who noted, “People have formed communal systems, and tribal groups in particular villages which are known by their local names”. Garari (13/6/2011) also indicated, “The community is organized in welfare associations according to their tribes and they pay more allegiance to them than to the church”

Both groups of pastors face the challenge of ministry in a multi-ethnic context. From their comments, informal settlements function more as villages in the city and therefore the pastors are struggling with the whole notion of their role; whether in their churches they are there to serve people from their ethnic groups or they should seek to build bridges in a multicultural context and serve every one despite their ethnicity. This suggests that relevant theological education needs to help pastors integrate with people from all ethnic and diverse cultures as they engage with their context of ministry.

c) Pastors’ stipend

This is a challenge that both Group A and B pastors presented. The poverty situation in Kibera adversely affects the majority of the people and pastors also feel it as they depend on the church for financial support. It is difficult to entirely depend on the church for financial support because the resources generated by the church are generally insufficient to cater for the pastor’s stipend and the running expenses of the church. From Group A, 2 out of 6 pastors presented this issue as a ministry challenge. One of them is Ogutu (3/6/2011) who noted “The church is not able to

sufficiently support me financially and therefore I cannot cater for the needs of my family”. Wambui (3/6/2011) also suggested “Many pastors in Kibera are both self- employed or are employed elsewhere and through this they are able to support themselves and their families because the church cannot”. Wambui is one of those who depend entirely on the church for financial support and this has proved insufficient for her needs.

From Group B, 5 out of 6 pastors argued that their churches are not in a position to support them financially. Two of the pastors commented: “I depend on the offering made by the members of the church on Sundays which is not enough to support me and my family” (Asava 12/6/2011).

Another pastor noted; “Kibera presents a multitude of challenges and one of them is financial support from the church. The members of the church are poor and therefore unable to give enough for my support yet according to the Bible I am supposed to earn a living from the Gospel I preach” (Garari 13/6/2011).

The above comments indicate that the stipendiary model of ministry is common among pastors in Kibera. Most of them depend on the resources generated by the church to support their families. The situation in informal settlements suggests that a stipendiary model of ministry may not be appropriate to the context of Kibera and therefore needs to be reviewed. This calls for theological training to rethink the best model that can sustain ministry in terms of resources and support of pastors and their families in the informal settlement context.

d) Church members expecting financial support from the pastor/church

This is a situation where members see the church as a place of support rather than them financially contributing to it. From Group A, one pastor alluded to this issue arguing “Some members of the church come to ask for financial assistance from me and this has been a bother to me and a challenge because I risk losing them to other churches if I do not respond to their request” (Wambui 3/6/2011).

From Group B, 4 out of 6 pastors raised it arguing that some members of their churches expect either the church or the pastors to come to their support whenever they are in need. They look at the church or pastor as a fall back when everything else fails and therefore get disappointed when the church or pastor cannot meet their needs. This poses a threat to many pastors as they fear losing their members to other churches. Some churches on the other hand offer help to people as a way of attracting them to their churches. The following sentiments were captured from the conversation during the interview with two pastors; “Some church members have complained that members of other churches are getting material help like clothing, blanket, food and other material things while in our church we have never received anything” (Lukale 13/6/2011). The other one argued “Poverty has made some members of the church to depend on the pastor and they sometimes come to my house asking for help and even when I do not have, I tell my wife to share the meal she has prepared with them”¹¹ (Garari 13/6/2011).

The issue here is that pastors are seen as patrons who are expected to give aid to their needy church members and the wider community. This notion leads to a dependency model of ministry

¹¹ Refer to 3.5 on data collection procedure where I gave my experience as a pastor’s wife in Kibera.

and such ministry can never be transformative. Transformative ministry means both the pastor and the church members own the ministry of the church and work together to support it rather than either of them looking for financial support from the church.

Conclusion

The challenges that pastors have highlighted in relation to their context of ministry indicate that informal settlement ministry is not an easy one. Issues that were mentioned are a) difficulty in connecting with the community, b) negative ethnicity, c) pastors stipend and d) church members expecting financial support from the pastor or church. The key issues that were mentioned that make it difficult to connect with the community concern lack of experience or living in Kibera, perceiving informal settlements as particularly challenging for ministry in the city and the result of being overwhelmed by the inhumane situation and multitude of problems in the informal settlements. On negative ethnicity, the issue is about pastor's ministry in an urban multi-ethnic context where they are struggling with the whole notion of their role; whether they are to serve their own community or seek to build bridges in a multicultural context. On pastors stipend most pastors depend on the resources generated by the church to support their families and this proves to be difficult as most churches cannot afford to support their pastors. Lastly a dependency syndrome by church members on their pastors or churches seems to be a burden to pastors' ministries and does not promote transformation. The Frerian model of education seeks to understand people's experience as way of helping them reflect on the causes and the possible solutions to them. Theological education will need to address the challenges the pastors are facing.

2. What are the needs and assets of the community in Kibera?

This is a Freirian model of a question that seeks to understand the context of the Kibera community in terms of what people experience as needs and what they have as assets. A Freirian model of education addresses the questions raised by the context. In other words it does not raise issues for the students to learn neither does it present ready- made answers but rather seeks to analyze what already the students know through life experiences in order to make sense out of them and seek a better way of understanding and addressing them. As a research question its aim is to help in understanding the contextual problems or challenges that community members face and in turn help inform the education model to be adopted so as to address this context.

Kibera as a community is experiencing many problems that affect the people who live there. The pastors were united in believing that the needs of Kibera can be described under material poverty (economic) and poor housing and sanitation. The assets that pastors mentioned were primarily in terms of social capital. Below is an analysis of the needs and assets as perceived by the pastors:

a) Needs of the community

i) Economic Poverty

Economic poverty is lack or inadequacy of basic human needs being met (Myers1999: 65). Pastors in Group A and B argued that the major needs of the Kibera community are employment and adequate material resources to provide for their families. At the interview with Group A, comments from 3 out of 6 pastors indicated that: “Kibera residents do not have easy access to employment and many households suffer because they cannot adequately afford their upkeep”

(Waiti 3/6/2011). Another one said “Many people in Kibera are poor because they lack adequate material resources to support their families” (Ogotu 3/6/2011) and another one said precisely the same indicating “Poverty is the best term to use in describing the problems of Kibera” (Wambui 3/6/2011).

The pastors in Group B also argued that material or economic poverty is an issue that has contributed to the way life is in Kibera. Comments from 2 out of 6 pastors are; “Many members of the church cannot provide for their families especially the daily meals and feed only once or sometimes twice a day” (Asava 12/6/2011). The other one said, “One of the major problems in Kibera is finances because people cannot support their families” (Juma 11/6/2011).

Economic poverty seems to be a major problem that residents of Kibera struggle with on a daily basis. Most of them cannot provide for their basic necessities adequately and this threatens their health and care for their families. The concern of this research is how pastors and other church workers can be equipped to address economic poverty in their ministries so as to ensure that the households in the Kibera community are economically empowered to take care of their family needs.

ii) Poor housing and sanitation

The poverty situation in Kibera is also seen through the housing and sanitation in the community. Most of the houses found in the informal settlement section of Kibera are temporary and congested such that there is no proper passage from one house to the other and neither is there space for children to play. When you walk to Kibera you will always see children playing on the road because that is the only open space available for them. Those who have a small business

also do it on the road side. With regard to sanitation, there are few toilets built which are insufficient for the community¹².

2 out of 6 pastors from Group A, pointed out this challenge of housing and sanitation. For example Oluoch (3/6/2011) explained “Houses in Kibera are congested and lack space between them”. On sanitation Ambani (3/6/2011) commented, “We have few toilets which fill up very fast and many people use ‘flying toilets’ as an option”¹³. Four pastors from Group B also agreed that poor housing and sanitation is a challenge in Kibera. Comments from 3 out of 6 pastors in Group B are “The open sewage emits bad smell which affects people’s health” (Garari 13/6/2011). “The poor sewage which is open creates great risk of contracting diseases” (Kinyua 11/6/2011), and Alusi (13/6/2011) said “Many churches in Kibera do not have open space where Sunday school children can play”.

The comments made by pastors indicate that poor sanitation and housing is a structural problem where the relevant government service providers on housing and sanitation have not done their work. In the literature review, Bodewes (2005:36) speaks of corruption where people were allowed to build new structures without proper planning after they give a bribe to the leadership in the area. Another structural problem that led to poor sanitation is because Kibera was considered an illegal settlement hence it was denied all the essential services. Although there is considerable change on how Kibera is viewed but the problems in relation to housing and sanitation has not been completely resolved.

¹²Refer to comments on National Cooperation Housing Union Ltd (NACHU)1990:1

¹³Flying toilets are plastic bags used as toilets which are randomly discarded (refer to Oxfam report on Urban poverty in Nairobi 2009:31.

b) Assets of the community

Assets are the material and non material things that the people in the community have in terms of skills, knowledge, relationships and tangible resources. Addressing the issue of assets, pastors in Group A and B primarily mentioned social capital as its greatest assets which has to do with communalism and good neighbourliness where community members help one another in times of need. In talking about social capital one pastor in Group A, Oluoch (3/6/2011) talked of a mother leaving her child with a neighbour to care for as she goes to work and also a family borrowing some necessities from another family. From Group B, Asava (12/6/2011) talked of people forming communal groupings according to their tribes which is a strength at this point as people belong to each other and therefore can help one another in times of need.

Conclusion

The needs of Kibera community according to the pastors who work there are majorly economic poverty, poor sanitation and housing. On economic poverty, breadwinners in many households are unemployed and therefore cannot adequately provide for their families. Poor housing and sanitation are structural problems caused by poor planning on housing and lack of provision of services by the Government of Kenya especially the City Council of Nairobi.

A Freirian model of education is concerned with asking questions that relate to people's experiences so that they can identify and seek solutions or answers to their problems. The issues mentioned on the needs of the community are relevant to theological training. We need to ask

how pastors and other church workers can be equipped to address economic poverty by ensuring that households in Kibera community are economically empowered to take care of their family needs. We may wish to explore how various stake holders which include the church (pastors), NGOs, and the community leadership can advocate for the community. On assets, Kibera has social capital as an asset which is less evident in a town or city setting. The concern is how theological training can equip pastors with skills and knowledge on how to harness social capital in Kibera and promote communalism as opposed to negative ethnicity.

3. How do traditional African beliefs, traditions and values shape / influence life in this community?

This question reflects African education model and is seeking to understand the context of the Kibera community in terms of community life. African indigenous education was a system of education that strongly adapted to the environment and aimed at conserving the cultural heritage of the family, clan and tribe. It depended on the perpetuation and understanding of the tribal institutions, of laws, language and values inherited from the past” (see 2.2.1. on African education model). This African education shaped the lives of the people towards life in the community where every individual member existed for the other. For example, in Kibera there are many people who live as though they are in the village and have very little connection with life in the city. This enables them to preserve the social capital embedded in rural life. We shall consider responses to this question under two sub-topics:

a) African traditions and values

Some of the African traditions and values mentioned during the interview are a) taking care of a neighbour's child when they are away, b) borrowing and lending to and by a needy neighbour, c) formation of tribal welfare associations where people make small savings aimed to help them when they are bereaved or when one is hospitalized, d) living in a village according to tribe just as in the village people live in communities according to their tribes.

From the pastors in Group A, Oluoch (3/6/2011) indicated "A neighbour can be given the responsibility of taking care of a child as the parents go to look for casual jobs. Also a neighbour can borrow or lend basic commodities from another when they are in need". The pastors in Group B also made the following comments: "People have formed communal systems, welfare associations and tribal groups in particular villages" (Asava 12/6/2011). Garari (13/6/2011) also argued, "The community is organized in welfare associations where people pay more allegiance to than to the church".

b) African traditional beliefs/practices

On traditional beliefs, the issues that were raised are on how a family is organized and defined, and how people are socialized in relation to roles and gender. 4 out of 6 pastors in Group A made the following comments; for example Ogutu (3/6/2011) stated "Women's roles are taking care of the home and children", while another one said "Women's roles are cooking in the kitchen, bringing up children and doing all the house chores" (Ambani 3/6/2011). Other issues on belief

and practice that were mentioned are in relation to approaches to spirits, ancestors and the idea of belonging to the urban area and still be linked to rural areas. On the approaches to spirits, Otieno (3/6/2011) also commented “Some people believe in traditional medicine men and women and they from time to time seek their services” Another one said “Some women are prophets and they prophecy to people who consult them when in need (Wambui 3/6/2011).

From Group B, 3 out of 6 pastors raised other issues among them the issue of ancestors where Alusi (13/6/2011) stated “There are some people who believe in dead leaders as prophets and they consult them through prayers”. Another issue mentioned was the idea of being in the city but belonging/linked to the rural area and Asava (12/6/2011) said “Some people do not want to invest in the city. They take all their wealth back to the village and invest it there because they believe they will go back there and spend the rest of their lives”. Ethnicity was again mentioned where Lukale (13/6/2011) explained “People in Kibera stay together on ethnic lines and have formed welfare association to help each other in times of need”

Conclusion

The African education system shaped the lives of the people towards life in the community where every individual member existed for the other and it worked to preserve the cultural heritage of family, clan and tribe. People in Kibera have fashioned their lives in the city according to their traditional heritage on the understanding of how a family is organized and defined, and how people are socialized in relation to roles and gender. The whole idea in relation to how African traditions, beliefs/practices and values shape and influence life in the city show

that as people move into the city the issue of identity and belonging becomes important to them. People fear losing identity and therefore work to retain it despite distance and the change of context. African education was concerned with passing on to the next generation the beliefs, values and traditions of the society. The issue of concern here is how theological training can incorporate the philosophy of African education where pastors will learn the relationship and benefits of African traditions, beliefs and values from a Christian perspective thus enabling them to sustain identity and belonging among the people in their context of ministry from a positive sense and discourage negative ethnicity.

4.) How do global and local aspects of urbanization form the life situation, life style, values and beliefs of the inhabitants of the informal settlements?

This question, reflecting a Western model of education seeks to understand the level of influence that people in Kibera have undergone as a result of living in the city. Western models of education embrace both local and global information that would help people manage life in the modern context. The city of Nairobi, like any other city in the world, has become a global village. There is a lot of influence from outside that has determined life in the city. In the informal settlements, influences from outside (global) have to do with the effects of media such as TV and internet¹⁴. Influences from within (local) are related with peer pressure and frustration because of problems and the difficult life in the informal settlement. On issues of outside influences, 3 out of 6 pastors in Group A commented “Urbanization is a big threat to African traditional values and most urban dwellers are embracing a global way of life and discarding their traditional way of life” (Oluoch 3/6/2011). Another one said “There are a lot of video show

¹⁴ cf Chandran et. el , 2004. Youth in an African city, Nairobi: Daystar University, pg 51ff

rooms in Kibera where people go to watch pornographic movies” (Waiti 3/6//2011). “Football is a world game and there are many supporters of English football and whenever there is a game between two clubs, many people gather in a video show rooms to watch until the game is over” (Ambani 3/6/2011).

The pastors in Group B noted on the influence of local beliefs of which some are religious and some are social. Garari (13/6/2011) commented; “There are many cults in Kibera and people are joining one after the other” These cults are African oriented and ethnically based with examples like Legio Maria and Akorino¹⁵. Other issues mentioned were to do with lifestyle where Lukale (13/6/2011) explained that “Many people in Kibera are living in come-we -stay¹⁶ marriages that do not last for long” and Kinyua (11/6/2011) added “Because of frustration in life many youths are involved in drugs and substance abuse and lack direction in life”.

From the responses gathered in Group A and B, there were a lot of negative comments about global and local influence of urbanization which indicate a negative attitude towards that which is foreign and also that which is cultural. From a personal observation, as I visited some of the churches in Kibera, there were a lot of aspects of global influence ranging from their way of worship to the music, key board, mode of dressing and even the language. On local influences some of the churches used vernacular songs and the drums were locally made and the overall expression of worship was locally related. The comments that were made above present a paradox because neither the global nor local/cultural is appreciated at this point yet in practice

¹⁵ Legio Maria is a cult among the Luo ethnic group from Nyanza province in Western Kenya while Akorino is a cult among the Kikuyu community from Central province in Kenya.

¹⁶ Come-we- stay marriage is a union where a man and a woman decide to live as a husband and wife without the consent of their parents.

and reality the influences clearly define lifestyle in their community.

Conclusion

The key issues of the findings reflect the influences of local and global urbanization on the inhabitants of informal settlements. Some of the issues are religious while others are social. The religious issues have to do with Kibera residents embracing cultic religions and the social influences have to do with entertainment, family and drug abuse. The influence of media where people are accustomed to modern way of entertainment through viewing video programs is seen as a negative influence that contributes to some of the breakdown of traditional values that were responsible for cohesion in the community. This is seen as responsible for the unstable marriages and abuse of drugs in the current community structure. The Western model of education is however concerned with enabling people benefit from local and global information that would help them manage life in the modern context but this is not seen as the case. The reality is that the context is changing and influences are also changing therefore theological education needs to be relevant to this dynamic context and help pastors teach the people in their community to embrace positive change.

5. Does their theological training enable pastors to convey the Gospel in an incarnational manner to their congregations and community?

This is both an African and Freirian model of education question that seeks to investigate if theological training is enabling pastors to stay or develop incarnational models of ministry. An

incarnational presentation of the Gospel has to do with intentionally staying (both being present and being open to the lives of the people in Kibera) and presenting the message of the kingdom of God to people in way that is relevant to their context. It is making the Gospel speak or address the life situation of the people by identifying with them in who they are and what they are experiencing. Freire advocates for education that enables a student to act and reflect on their experiences. Action and reflection is also embedded in the pastoral cycle which puts importance on experience or incarnation or insertion as the first step in doing contextual ministry. African education also prepared people for life in the community which reflects this incarnational dimension of entry into and being rooted in a community.

3 out of 6 pastors in Group A argued that the training they received has helped them understand the importance of staying and identifying with their context of ministry. Before training they had no idea of the importance of staying in the community where one is serving but from the training they received they came to realize it. They said it has helped them to integrate theory and practice in ministry activities. For example Waiti (3/6/2011) stated that “Theological training has prepared me to stay and engage with the challenges confronting children in the informal settlement”. Another one indicated “Training has helped me stay in the informal settlement, and think on how I can help women both in the church and in the community run saving groups and begin small businesses” (Otieno 3/6/2011) . “The training I received prepared me to stay and be relevant in ministry through practical engagement” (Oluoch 3/6/2011).

2 out of 6 pastors in Group B also indicated that their theological training has helped them to convey the Gospel in an incarnational manner although they did not specify the importance of

staying. Asava (12/6/2011) argued “Training has given me skills on how to build better relationship with the community members and understand the existing needs in a better way”. The other one said “Training has helped me identify with the community I serve and understand the challenges within it” (Lukale 13/6/2011). Other 2 out of the 6 said the training was not related to ministry in the informal settlement. One of them confessed “I feel inadequate to identify with this context of ministry. Since I came it has taken me sometime to figure out what to do” (Juma 11/6/2011). The other also commented, “I feel there is need to orient pastors before they are sent to take on ministry in the informal settlement” (Kinyua 11/6/2011).

Conclusion

The findings on this question indicate that the idea of staying in the community and either being present in and being open to the lives of the people of Kibera is very important for incarnation and is also embedded in African traditional models of education. A distinctive aspect of CUM training where pastors in Group A were trained is in the way in which it affirmed the context. Two pastors from Group B also affirmed the relevance of contextual training while other two in Group B indicated the inadequacy of their training in matters of informal settlement context. Looking at their profile, though they are highly trained compared to the rest in their group and in Group A, they noted with concern that their training did not prepare them for ministry in their current context. From the experience of these two pastors in Group B whose training does not reflect ministry in the informal settlement context, we can argue that even if one has the highest academic qualifications in training but no experience of living in Kibera or if the training did not reflect their current context of ministry, it is difficult to connect with the community. Theological

education influenced by African and Freirian education models should advocate for presence and for incarnational models of training for effective ministry to happen in the informal settlements. All pastors who minister in the informal settlement context need an orientation to that context so that they easily identify with it.

6. Did pastor's theological training

i) Relate to and address the communality of African traditions and worldviews?

This is an African education model question that seeks to understand whether theological education trains pastors on how to relate and address communalism as an African tradition and worldview. In Africa, life is organized around communities where people live in groups. In these groups people are related to one another by blood and have many things in common. Pastors understood African communality of traditions and worldviews in terms of socialization and gender roles, traditional beliefs, and values.

From the pastors in Group A, 4 out of 6 made the following sentiments: “During the time of my training we reflected on African traditions and worldviews and realized that they are conflicting with the Christian gospel message” (Waiti 3/6/2011). Pastors also reflected on the way in which some aspects of traditional life are no longer as apparent in the urban context. One pastor said “Some of the traditions and worldviews I learnt were about boys being taught by older men on their responsibilities in the family and community and girls being taught by older women of their responsibilities as well, although these are not applicable in the city context as older men and women are hardly found” (Ogutu 3/6/2011). An understanding of the spirit world is a reality in

Africa and plays an important role in people's spirituality. Suggesting what they were taught; Ambani (3/6/2011) coming from one of Roho¹⁷ or spiritual churches among the AICs explained "We looked at the role of spirits in African spirituality", while Wambui (3/6/2011) indicated "We looked at African traditional beliefs in relation to ancestors".

The pastors in Group B gave the following views on how theological training has helped them relate to African traditions and worldviews. One pastor commented; "The training helped me to understand what would be the right traditions and harmful traditions. By this I am able to help the people I serve to understand the kind of traditional beliefs to promote and those to oppose" (Alusi 13/6/2011). Another one said "The training changed my ministry in the sense that I started treating people with respect despite their traditions. This has improved my relationship with people both in the church and community" (Asava 12/6/2011). Another pastor commented on how African traditions and worldviews are conflicting with Christianity. Garari (13/6/2011) argued "Traditional beliefs and values have made many people lack a steadfast stand in their walk with God".

Conclusion

The key issues from the above comments are a) that the training for pastors in Group A appears to have addressed African traditions and worldviews but some pastors question the relevance of these traditions and worldviews in an urban environment. Similarly the pastors in Group B also demonstrated an understanding of African traditions and worldviews. However they seem less aware of the way in which the urban environment is impacting on those traditions. b) There are

¹⁷ Roho means spirit or spiritual

mixed reactions among Group A and B pastors. There are those whose training made them have a negative perspective on African traditions and worldviews and considered them opposed to Christianity while others indicated there is something to learn from them. African models of education demonstrate an understanding of the context and the use of available resources for survival. Incarnational ministry seeks to understand and relate to the cultural context and belief systems in the informal settlements. However it seems theological training did not really help students address these issues.

ii) Relate to and address the changing life styles, values and beliefs in the city?

This question relates to a western education model which seeks to investigate if theological training is helping pastors to understand, relate to and address effects of urbanization in terms of changing lifestyles, values and beliefs in the urban context. Pastors in Group A and B were united in arguing that life in the city is marked by negative effects of media such as pornography, and others like drug abuse, child neglect and abuse, diseases, single parenthood and lack of youth mentorship among others. From their training, 3 out of 6 pastors in Group A commented “Training has helped me to analyze issues affecting the youth such as drug and substance abuse and sexual behaviour and the need to have well defined structures so as to transition the youth into adulthood” (Oluoch 3/6/2011). Another one said “Training has been informative on issues affecting children such as child neglect, child labour and child abuse both physically and sexually” (Waiti 3/6/2011). Otieno (3/6/2011) also indicated “At the time of my training we looked at issues of HIV/Aids, effects of media on children and youth, child labor, child abuse and child headed families”.

The pastors in Group B also talked of child neglect and drug and substance abuse among the youth as negative influences in the city. 3 out of 6 commented where one said “Through the training I received, I was able to understand contemporary issues affecting the youth such as drug and substance abuse, the challenge of single motherhood and child neglect...” (Asava 12/6/2011). Another one said “Training has helped me understand the generational changes and the emerging lifestyles and values of the youth such as drug and substance abuse, child neglect...” (Garari 13/6/2011). Also Lukale (13/6/2011) stated “Training has helped me think in a diversified way on how to cope with the reality of the emerging lifestyles in the society today such as ...drug and substance abuse, single parenthood ...” .

Conclusion

The responses from both pastors in Group A and B indicate that theological training helped them understand and relate to the negative changing lifestyle of the city. However, there is no appreciation or mention of the positive aspects of changing lifestyle and beliefs in the city. The change of lifestyle and beliefs in the city were generally seen as destructive. A Western model of education is concerned with existing body of knowledge for the benefit of addressing current issues of life in the society. There is need to enable pastors acknowledge the positive effects of urbanization and utilize its benefits in their ministries. On the other hand pastors should be able to understand and address the negative effects of urbanization in order to safeguard the community from destructive influences.

iii) Insert themselves into their community, analyze it and reflect critically and theologically on it?

This is a Freirian and African education model type of a question which is concerned with understanding if theological institutions have helped pastors to develop a presence in their context of ministry, deeply understand it and reflect on it. The pastoral cycle is a useful tool in helping pastors do this in their ministries in all contexts but especially in the informal settlement. It helps them to identify with the community in its needs and challenges. It also helps in analyzing and reflecting so that a pastor can well plan his/her pastoral approaches in ministry (Bodewes 2005:15). Evidence of insertion and analysis are seen in the way the pastors and the community have described the needs and challenges they experience as they live in Kibera¹⁸.

4 out of 6 pastors in Group A commented, “The courses I did were tailor-made to address challenges of informal settlement and especially the pastoral cycle’s insertion advocates for presence” (Oluoch 3/6/2011). He added “Training has showed me that in order to touch people’s lives, I need to look at humanity in a holistic way and the motivation I get from this is from Luke 2:52 which talks of Christ’s growth in four major areas of human life” (Oluoch 3/6/2011). Waiti (3/6/2011) also indicated “The training I received equipped me to advocate for peace and justice through presence in the community and understanding the needs and challenges people are facing”. Another one said, “The training has helped me understand the forces and powers that oppress the poor. I have understood the history and culture of the poor and how Kibera came about” (Ogut 3/6/2011). Another one also said; “From John 1:14, I understand that Christ’s

¹⁸ See challenges pastors face and the needs of the community in Kibera on research question (1.a and b).

incarnation is still with us in Kibera and we should remain faithful and persistently look upon him, trust and act on those issues affecting us” (Ambani 3/6/2011).

2 out of 6 pastors in Group B also agreed with the fact that their training was helpful. One of them argued, “The training has helped me to clearly understand that every person is created in the image of God and have ideas and opinions which need to be tapped” (Asava 12/6/2011).

Another one said “Before I thought it was only men who were supposed to do ministry but after training I came to realize women also play a big role when it comes to ministry in the community because there are some issues that women only can effectively address and not men” (Kinyua 11/6/2011).

Conclusion

The comments made by pastors in Group A and B showed that the training they received enabled them understand their context. However pastors in Group A were more articulate on analysis of their context pointing out issues like justice, holistic ministry, forces and powers that oppress the poor and the importance of incarnation. In Group B pastors did not clearly articulate issues that concern the context of Kibera .Looking at the comments, there is a difference with how training has been done with these two groups of pastors where for the pastors in Group A there is evidence of an appreciation of insertion, analysis and reflection while from the pastors in Group B there is only appreciation of the community members and especially women in terms of their input and participation as important in the church. A Freirian model of education addresses the questions raised by the context. It neither raises issues for the students to learn nor does it present

ready-made answers but rather seeks to analyze what the students know through life experiences in order to make sense out of them and seek a better way of understanding and addressing them. Theological training needs to enable students to analyze and reflect on their context of ministry in a clear way so that they can understand how to go about addressing the challenges and the needs of the community.

iv) Become agents of spiritual, social, physical and economic transformation in the informal settlements?

This is a Freirian education model question which is concerned with investigating if theological education has enabled pastors become avenues of positive change in the informal settlements. A Freirian model of education aims at transformation of individuals and society as a whole. Issues that pastors brought up as aspects of community transformation relate to empowerment of the community through training, running project for the community, mentorship programmes, and evangelism and social engagement.

4 out of 6 pastors in Group A commented on the transformation of informal settlements. One of them explained, “I am currently running a project for school going children and youth called ‘home work club’ where as a church we provide book and allow these students to come to the church for study in the evenings” (Oluoch 3/6/2011). Another one talked of holistic transformation and said “I am involved in training Sunday school teachers on holistic ministry to children” (Waiti 3/6/2011) while another one is involved in economic change and declared “I am involved in running a self-help group in the church where members do some savings and in turn

get loans to start small businesses” (Ambani 3/6/2011). Ogutu (3/6/2011) also said “I run mentorship programme for youth with activities such as Bible study, watching educational movies, topical discussions on issues affecting the youth. We do training on HIV/Aids, career choice and drug and substance abuse”.

From the pastors in Group B, 3 out of 6 also noted that; “The training brought a change in my approach to ministry in the sense that I no longer emphasize religious traditions, but biblical teaching of the gospel. By understanding the needs of the people I have been able to develop programmes that address these needs” (Alusi 13/6/2011). Another one said “The training has helped me teach and preach better and the congregation is growing in faith. It has also helped me learn to respond to the needs of people both in the church and the community” (Garari 13/6/2011). Lukale (13/6/2011) also indicated “Training equipped me in the area of mission and evangelism and social engagement. I am now able to combine the two in reaching out to the community and I also teach the same to the church so that they can also reach out to their neighbours”.

Conclusion

The comments made by the pastors in Group A and B indicate that training has helped them in addressing some of the issues affecting their context of ministry. The pastors in Group A indicated that through training they have been able to identify some of the areas of need and have initiated programs like homework clubs for evening reading of students which is in line with social/physical transformation, another one is involved in running training for Sunday school

teachers (spiritual transformation) while others run a saving group (economic transformation) and programs for youth respectively which are both for spiritual and social transformation.

The pastors in Group B also indicated the areas where transformation is taking place in their ministries both spiritually and socially. In the area of spiritual transformation they have clearly shown how their teaching, preaching mission and evangelism ministry is making the church to grow. In the area of social transformation they have not clearly outlined the area of need and what exactly they are doing about it. Clearly the pastors in Group A have been more articulate in expressing what they are doing compared to pastors in Group B. The Freirian model of education aims at transformation of individuals and society as a whole. The concern is for theological institutions to see how pastors can be helped to clearly identify the areas of need in their community and be relevantly equipped for holistic ministry.

7. Which aspects of their theological curriculum helped address the above challenges and which one did not? (refer to question 1-5b)

This question relates to all three models of education and helps investigate the areas of theological curriculum that pastors consider helpful in addressing the challenges they have mentioned in the questions above. The combination of African, Freirian and Western models of education form an integrated approach to education which forms a person to belong into a community and also informs the same person on contemporary issues from around the world (see 2.2.4. on the diagram in integrated model of education). The theological training that pastors

undergo should enable them to understand, to relate and to address their context of ministry¹⁹.

Responses from the pastors pointed to the fact that training has enabled them acquire skills and knowledge in addressing different challenges of their context of ministry. For example, the pastors in Group A indicated that the benefits of theological training are specifically in the urban courses they did which helped them understand the context of the informal settlement better²⁰.

One pastor stated, “The concept of social analysis in the pastoral cycle has improved my approach to ministry because it has helped me to critically analyze the situation before making any judgments” (Oluoch 3/6/2011). Another one said “I have developed a deeper passion for ministry among children and all thanks to the topic on incarnation” (Waiti 3/6/2011) and another one said “The course on HIV/Aids has helped me understand the effect and impact of this disease in people’s lives and how to address it through awareness (Ambani 3/6/2011).

The pastors in Group B also indicated that their experiences in training has helped them in addressing the needs and challenges in their context of ministry which point to socio-economic areas of life as well as ministry training. For example Alusi (13/6/2011) explained “I have developed programmes like micro-credit and saving scheme, tailoring school and informal Bible training”. On the area of psychological help one pastor indicated “I help the members of the church and even the community in counseling” (Asava 12/6/2011) while in the area of spirituality another pastor said. “The course on discipleship that I did in college has helped me start discipleship classes in the church and this has brought great commitment to the members of the church” (Garari 13/6/2011).

¹⁹ See (Faure 1972:3) in literature review on the importance of education in reference to African model of education.

²⁰ CUM course have a mix of general theological courses and specific courses on urban ministry where the Pastoral Cycle is studied.

On the areas of theological curriculum which did not help pastors be in a position to address their challenges of ministry in Kibera; the pastors in Group A mentioned the areas in relation to resources and sustainability. For example one pastor explained, “The area of resource mobilization²¹ is still not very clear to me. It sounded a great idea in class, but the reality on the ground is different” (Oluoch 3/6/2011). In the area of sustainability of the churches in Kibera one pastor said “The training did not address clearly how churches can be self-sustaining in terms of being able to support the pastor. I still find it difficult how to help my church accumulate resources for ministry” (Ogutu 3/6/2011). Wambui (3/6/2011) also indicated “It is difficult for me to implement micro-finance in the church because of the economic status of the church members”.

The pastors in Group B also felt that theological education curriculum did not assist them on practical and skill based courses. For example Lukale (13/6/2011) confessed “I have started a mercy ministry in the church that caters for the needs of widows and orphans within the church but I do not have any skills”. Another pastors said “I would like to be trained on micro-finance so that I may be able to train my congregation on how to make saving and run a business” (Kinyua 11/6/2011). “Even though I have a masters degree, I lack practical skills that should make me more effective in my ministry in a slum area” (Juma 11/6/2011).

²¹ Resource mobilization is a topic in economic empowerment where students learn various ways of acquiring funds for developing projects and recognizing the needs present in a local community.

Conclusion

The integrated model of education from African, Freirian and Western is one where education should be able to form a person for life in the community so that he/she is able to understand, manage the challenges of life and transform the community. Also a person should be able to gain knowledge and skills for managing and changing life in the community. The pastors in Group A seem to be clear on the relevance of training to specific challenges.

On the areas of the curriculum that were not helpful, the comments made by the pastors in Group A show that though there was value and relevance of certain courses in their curriculum, there appeared to be a gap between the theory taught and the ability of students to apply what they have learnt in their ministry. The comments made by the pastors in Group B suggest that their curriculums lacked courses in specific skills relevant to ministry in the informal settlement context. Generic training did not seem to adequately equip them for the contextual challenges of mission and ministry in the informal settlement communities.

Reflecting on the responses made by the two groups of pastors, the pastors in Group A received relevant courses for ministry in their community but they are faced with a problem of how to apply them while the pastors in Group B did not receive training that could help them in their context of ministry. It is clear that addressing something in a course does not mean people acquire the skills to apply it. There is need for theological training to redesign courses in their curriculum that are skill based to address the challenges of informal settlements and also courses that can be easily applied in the intended context using the available resources.

8. What changes would they like to see made to the theological education curriculum of their institutions, so as to be able to address the challenges of the context and the life experience of the people of Kibera and to convey the Gospel in an incarnational and transformative manner in Kibera?

This is an integrated approach to education type of a question that aims at helping this research work discover from the pastors what kind of training they would desire to have. It incorporates the three models of education (African, Western and Freirian) to form the new model for contextual theological education which is viable for the training of ministers in an informal settlement like Kibera. It is an integrated model of theological education which forms, informs and transforms both pastors and the community (see 2.2.4 the diagram on integrative approach to education). The pastors made suggestions of courses that should provide basic but practical skills, in areas of health, nutrition, advocacy, economic empowerment, and holistic discipleship.

The pastors in Group A were less concerned with the content of the course but more with the process of education. They wanted more emphasis on students' practical engagement. They identified the primary deficiency in the courses that were specifically designed for the urban context and urged that they should be made more practical to the needs of informal settlements. In particular they identified the courses on advocacy and economic empowerment. For example Otieno (3/6/2011) argued; "The curriculum should show how advocacy on human rights violation and issues of land ownership in Kibera can be done in a more successful way". In the area of economic empowerment Ogutu (3/6/2011) said; "The course on economic empowerment

should consider the difficulty of accumulating resources in Kibera bearing in mind the economic status of the people and point to a relevant way of helping the community become economically stable”. The impression was that the courses did not go far enough in helping the pastors address specific concerns.

The pastors in Group B also indicated that courses for practical ministry are much needed for relevant ministry in Kibera. One pastor commented; “We need courses where pastors will be equipped for holistic discipleship of their congregations and the community” (Lukale 13/6/2011). Another pastor also said; “The curriculum should have a course on basic and fundamental issues on health and nutrition” (Kinyua 11/6/2011).

The difference between the two groups is that pastors in Group A wanted the existing courses to be made more practical while the pastors in Group B needed new courses in the curriculum of their colleges in order to address the issues they face in ministry.

Conclusion

The pastors from the two groups appreciated the training they had received but also pointed out some of the areas that they would like to receive more emphasis so that theological training would meet the demands of the informal settlements context in terms of ministry. Some indicated that the content needs to be relevant to the context of informal settlement, while others argued that the process in theological training needs to reflect the needs of informal settlement. Still others said the existing courses should be made more practical and others suggested that new courses should be added that reflect and address informal settlement context.

4.3. Findings from community members

4.3.1. Church Members

The community members were derived from members of three churches in Kibera who willingly accepted to share information. These churches are A.C.K. St. Anne Lindi, Agape Fellowship and Holy Spirit Church of East Africa. The questions they discussed related to their needs, causes of those needs and how they address them. Other questions related to what they perceived to be the role of the pastor and what the government is doing in terms of providing services to the people of Kibera. The questions used among the community members are primarily Freirian education model questions that seek to understand the experiences of people with an aim of learning and finding a solution. The following are summaries of their responses in relation to the above mentioned concerns:

a) What are the needs that you experience on a daily basis?

This question seeks to understand the kind of needs and challenges that community members in Kibera are undergoing. The community made comments identifying their needs in various ways. There are those who defined their needs or need as employment. Comments made by the community members in regard to employment are, “Because I do not have a stable job I find the prices of Unga²² and cooking oil so high for me to afford” (Respondent B. 19/6/2011). Others identified their challenges as inadequate finances to meet daily needs and one said, “Food is very expensive and my small income is from selling tomatoes, onions and Omena²³,” (Respondent A. 19/6/2011). Still others said their concerns are poor housing and sanitation and one of them argued, “I live in a small house that cannot accommodate the whole of my family” (Respondent C. 26/6/2011). Another one also said, “Our children are at risk of diseases because of lack of enough and good toilets” (Respondent K. 12/6/2011).

²² Unga is maize flour which forms the staple food in Kenya for most of the communities

²³ Omena are small fish from Lake Victoria

b) What mechanisms are you putting in place to address these needs? What are the resources that you have to address these needs and challenges?

This question seeks to understand how the members of the community are coping with their needs and how they are addressing them. They indicated various ways in which they are involved in meeting and addressing their daily needs. For example some said they do casual jobs as one indicated “I provide for the family through casual jobs where I wash people’s clothes to earn a living” (Respondent E. 12/6/2011). Another one also said “I doing casual jobs at construction sites in order to provide for the family and my wife also goes out to do casual jobs”

(Respondent F. 19/6/2011). Another means that was identified by the community members of addressing their needs and challenges is running a small business. Members sell groceries on the road side in the open air while others have small shelters where they sell their goods. Among those who run small business argued “I get a little income from the grocery sales” (Respondent D. 26/6/2011). Among those who have a shelter or a small shop one said “I earn by running a small shop. I have sent my wife and children to the rural home where my wife does farming to subsidize our family income. I have also joined a SACCO where I do savings and borrow to pay for my children’s school fees” (Respondent G. 12/6/2011).

On the resources that are helping them to address their needs they argued that they do not have any resources because their understanding of resources meant money. However, they have human capital²⁴ as Kibera community has a multitude of people who go out everyday either to look for work or do small business. They also have social capital²⁵ (Relationships) as observed by the pastors and this also works well for them as a community as many are able to go out and leave their children under the care of their neighbours. Also they have business and many of them especially women sell food by the road side.

c) What is the role of a pastor in this community? How do they address the needs of the community?

²⁴ Human capital refers to skills and knowledge, good health and ability to labour. It is the foundational asset that is necessary, though not sufficient for positive livelihood outcomes (De Gruchy 2005: 60).

²⁵ Social capital refers to social resources upon which people draw in pursuit of their livelihood objectives. It includes network and connectedness, formal group membership and trust e.t.c (De Gruchy 2005:61)

Community members understood the role of the pastors in different ways according to the activities their pastors were involved in. For example some said the pastors' role is preaching and praying while still others said the pastor's role is to empower the church through seminars. One of those who thought the role of the pastor is to pray for them argued "Pastor's role is to pray for the members of the church" (Respondent B. 19/6/2011). Another one arguing on the same also said "The role of the pastor in the community is to pray for God's intervention and encourage the people not to lose hope" (Respondent D.26/6/2011). On the preaching role some said "The role of our pastor is to preach to us God's word so that we may grow in faith" (Respondent T. 12/6/2011). Another group also felt that the role of the pastor is to empower the congregation and one of them argued "Our pastor organizes seminar for empowerment to teach men on how they can be responsible as leaders of their families" (Respondent V. 12/6/2011).

Part of the ministry activities of pastors are addressing the different needs of their congregation and the community around. On this issue the members of the community had mixed feelings on how committed their pastors are on this. There are those who argued that pastors are doing as much as they can while others felt that some pastors are not concerned with their needs. From those who acknowledged pastors support in meeting their different needs; one commented "Our pastor is trying to address the needs of the community by mobilizing the church to respond to the immediate needs of the community. He has collaborated with other institutions like Jamii Bora and Faulu Kenya²⁶ to help empower the community members on finances, and capacity building" (Respondent S. 21/6/2011). Others expressed sympathy for the pastor and argued "Our pastor is also struggling like us. It is by the grace of God that he is serving with us" (Respondent T. 12/6/2011). For those who felt that their pastors are not concerned with their needs argued that "The pastor is not effective in addressing some of the issues people face in the community" (Respondent R. 29/6/2011).

²⁶ Jamii Bora and Faulu Kenya are micro-finance institutions in that work with the poor in helping them access loans, and also offer financial and investment education among other services.

d)What is the central government doing or not doing in terms of addressing these needs?

Community members identified mainly what the government has done and what it has not and also the injustice in service delivery. Comments that were made in relation to what the government has done such as projects to the community. One indicated “The government has initiated programmes to the orphans and vulnerable children” (Respondent H. 12/6/2011). The government has also initiated projects that are meant to create job opportunities for the unemployed youth. Commenting on this, one said “The central government has initiated projects among the youth in the community e.g. Kazi kwa vijana (youth for work), providing micro-loans to the community members to enable them start small businesses” (Respondent Q. 12/6/2011).

Another way that the community mentioned as government initiative in addressing their needs relates to HIV/Aids where one argued “The government is helping in addressing HIV/aids cases by providing Anti-retroviral drugs for free in the community” (Respondent O. 19/6/2011). Other areas of support that were mentioned are providing relief for needy cases and funds for development. Comments on these two issues that were made are “The government provides support through constituency development fund” (Respondent M. 26/6/2011) and the other one is “Government provides relief food to the needy in the community” (Respondent N. 19/6/2011).

Comments in relation to what the government has not done also varied. One of them argued “The government has abandoned the people. The present government when it came to power used to avail development funds and this helped us access bursary for our children’s school fees but right now things have changed. It is not easy to get these bursaries anymore” (Respondent A. 19/6/2011). Another comment indicated that the government is less concerned as one argued “The government is doing very little to help us. There is no recognition from the government or the local government as the government workers only work in Kibera to earn a living and do not care about the welfare of the people” (Respondent M. 26/6/2011). There are those who felt that government is completely unconcerned with the affairs of the people in Kibera. Arguing on this, one said “The government has done nothing in addressing the needs of the community and whatever happens benefits other people not the residents of Kibera” (Respondent P. 12/6/2011). The local government was not spared and members were categorical when they mentioned that the officers in this department exploit them. One indicated that “The local government officers

come to Kibera to collect taxes from those who run small businesses instead of helping the people. These taxes are too high compared to the earning of the people and although the government promised to reduce these taxes nothing has happened so far and they have continued to go up” (Respondent E. 12/6/2011).

Conclusion

The community members perceived their needs as poor housing, sanitation, unemployment and lack of resources. These resources according to them are in terms of money but actually they have others resources that are not appreciated such as human capital, social capital and businesses which they operate and they support them in a great way. They consider the church through the pastor to help them address their needs although to their disappointment it is unable to adequately meet their needs. The government also seems not to be vigilant in responding and addressing the needs of the people.

4.3.2. Women’s group

Kipepeo Designs is a group of women who make hand made cards for the purposes of generating income to support their families in the Kibera informal settlement. Their contribution to this research work has enable us discover how women perceive their roles to be in the community.

a) What roles do women have in the family, community and church?

The women stated that their roles in the family are home makers and home caretakers. In the church they share responsibilities with their male counterparts and in the community they are to be role models on how they live. An example of the comments they made in relation to their

Church roles is; “As women we are Christians and in our fellowships we do everything the same as men” (Respondent A. 16/6/2011). Another one also said “People in our church are treated the same when it comes to church activities. The church recognizes women and gives them an opportunity to participate in church ministry (Respondent B. 16/6/2011).

The roles of women in the community and family were considered as one and the same thing. One of the issues they mentioned is that mothers or women are supposed to be role models to their children and the community. One indicated “Women roles in the community are to be a role model in dressing and bringing up children” (Respondent C. 16/6/2011). Another one also said, “Mothers are supposed to be role models to their children in matters of good behavior. Children who are brought up by well behaved and respectful mothers grow up with discipline (Respondent D. 16/6/2011). Other roles that they attributed to women in the community are commitment to their responsibilities, good behaviour and wisdom. One of them commented “Families where women carry out their responsibilities well have a good and firm foundation. If a woman decides to misbehave, the family and community will disintegrate (Respondent E. 16/6/2011). Another one also said; “Women have wisdom and if this wisdom is tapped and well utilized, it can bring up a successful family and community (Respondent F. 16/6/2011).

b) What are the advantages and disadvantages of living in Kibera?

This question seeks to understand the factors which make life in Kibera bearable and not bearable specifically for women, in terms of their roles and the specific burdens which they have to carry. The women argued that the advantages that they have seen as they live in Kibera are that life is manageable and they live as a community where they can depend on the help of others in time of need. For example one commented that “I do not need to go to town to buy anything, I can easily buy from the shops near me since they have everything I need and at the size I can afford” (Respondent C. 16/6/2011). Another one said, “I don’t struggle whom to leave my one year old baby with when I want to go somewhere because my neighbours are there for me” (Respondent G. 16/6/2011).

On the disadvantages of living in Kibera, the women indicated that the dirty environment has continued to be a big threat to their lives. They are not happy with the condition of their environment and diseases are claiming many lives in Kibera which could be avoided if they were living in a clean environment. Examples of the sentiments they made: “I am not happy that the sewage passes near my house” (Respondent B. 16/6/2011). Another one said “We do not have

clean water because water pipes pass on the sewage lines and they keep breaking every now and then” (Respondent H. 16/6/2011).

c) What are the challenges that you face in Kibera?

This question seeks to understand the needs and struggles that people in Kibera and women in particular experience on a daily basis especially as it relates to the role and status of women in society. The women argued that they are faced with the greatest responsibilities of managing their homes where sometimes their husbands abandon them with their children. Many of them are forced to look for work in people’s homes in other estates where they wash clothes and clean houses to get money for food everyday. One of them indicated “In Kibera so many women are bread winners for their families, they educate their children and they also work to pay rent” (Respondent I. 16/6/2011). Another one also said “Many families have been ruined because men are addicted to drinking and do not provide for their families” (Respondent S. 16/6/2011).

Because men have absconded their responsibilities it weighs heavy on the women as they double up their responsibilities and men’s responsibilities. Arguing on this, one commented “A woman bears huge responsibilities. In a family where there is a father, mother and children, mothers are the ones who bear the greatest burden as children always run to their mothers when they need something. For example when children need food the mother is the person to be asked” (Respondent D. 16/6/2011).

d) What are the possible solutions to these challenges?

This question seeks to understand what the women think should be done as a way of addressing the needs and challenges they face in Kibera. From the women’s understanding of their

responsibilities to their families as that of providing, they argued that they would like to empower themselves with different skills and resources according to individual's ability. The skills they identified are in relation to dressmaking and one indicated that "Skills in dressmaking can help me start a business of making clothes which I can easily sell to my neighbors"

(Respondent J. 16/6/2011). Others thought skills in running businesses would help them in providing for their families. One of them said "I would like to start a small business of selling fish and groceries" (Respondent K. 16/6/2011). Another one also said, "If I can get some money I will start a small food place where people can buy ready made food" (Respondent A. 16/6/2011).

e) Do you think pastors are well equipped to address the challenges and needs of the community and particularly those of women in Kibera?

The women expressed mixed reactions which varied from those who appreciated pastors' ministry in the community to those who felt pastors should do more than what they are currently doing. Among those who felt pastors are well equipped and they are doing their best argued with the understanding that their pastors share the same context with them and therefore experience the same challenges like them. They appreciated pastors' sacrifice in serving them and one of them indicated that "Pastors are doing their best to understand and address the challenges and needs of the community although they are human beings and sometimes fall short in some areas. Pastors are trying although as human beings sometimes we are not satisfied and feel not reached" (Respondent L. 16/6/2011). Others described the ministry of a pastor as like that of a doctor who diagnoses and addresses their problems. Agreeing to this, one of them said "A pastor is like a doctor and we as Christians should follow what they teach us from the Bible" (Respondent H. 16/6/2011).

For those who felt pastors are not well equipped to address their needs and challenges indicated that pastors should be equipped with skills and knowledge relating to the areas where they felt they needed pastors' services. One of them commented: "Our pastors should be equipped in counseling skills and other related skills because most of our pastors do not have skills related to some of the challenges and problems we face" (Respondent F. 16/6/2011). Another area that

others felt the pastors should be knowledgeable and impartial in social relationships. In relation to this one said; “Pastors should be taught how to relate and handle all classes of people in their congregations. They should not compare different congregations who have different potential but handle them equally” (Respondent K. 16/6/2011). Others also felt that pastors need to be equipped on family ministry so that they are able to address their family problems whenever they arise. Arguing on this matter, one said “Pastors should be equipped on family matters so that their families are role models and they also teach the same to their congregations” (Respondent S. 16/6/2011).

Conclusion

The women understood their roles in the family, community and church as that of being role models to their children, the people around them and also managing their homes. For some they are the sole bread winners in their families; carrying all the responsibilities of their homes and in the church they share responsibilities with their male counterparts. They also indicated that life in Kibera is manageable that is why many of them chose to stay there although they are faced with a number of challenges such as poor sanitation, housing and lack of access to clean water. They suggested if they could be empowered in basic skills in businesses of their choice, they could manage and solve many of their challenges. They however noted that some pastors in Kibera are concerned with their plight and they have taken it as part of their ministry to help the community while some pastors discriminate against them and are doing less to ease their pain.

4.4. Conclusion of Research Findings

The research that was undertaken was a comparative study on ministry training in Kibera. Two groups of pastors were involved namely Group A (pastors who are graduates of CUM) and

Group B (pastors who graduated from other colleges). The community was also involved in giving information for the purpose of getting the views of the people who benefit from the ministry of pastors. The findings of the research are that pastors in Kibera are faced with many challenges such as a) difficulty in connecting with the community, b) negative ethnicity, c) pastors stipend and d) church members expecting financial support from the pastor or church. Key issues were discovered that precipitated these challenges. For example what makes it difficult to connect with the community is lack of experience or living in Kibera. On negative ethnicity, the issue is concerning the ministry of pastors in an urban multi-ethnic context where they are struggling with the whole notion of their role; whether they are to serve their own community or seek to build bridges in a multicultural context. On pastors' stipend, most pastors depend on the resources generated by the church to support their families and this proves to be difficult as most churches cannot afford to support their pastors. Lastly a dependency syndrome by church members on their pastors or churches seems to be a burden to pastors' ministries and does not promote transformation.

Kibera community has many needs which according to the pastors who work there are primarily economic poverty and poor sanitation and housing. On economic poverty, the breadwinners in many households are unemployed and therefore cannot adequately provide for their families. Poor housing and sanitation are structural problems caused by poor planning on housing and lack of provision of services by the Government of Kenya especially the City Council of Nairobi. Kibera residents have fashioned their lives in the city according to their traditional heritage on the understanding of how a family is organized and defined, and how people are socialized in relation to roles and gender. The whole idea in relation to how African traditions,

beliefs/practices and values shape and influence life in the city show that as people move into the city the issue of identity and belonging becomes important to them. People fear losing identity and therefore work hard to retain it despite distance and change of context.

On the influences of local and global urbanization on the inhabitants of informal settlements; the issues that came up were both religious and social. The religious issues have to do with Kibera residents embracing cultic religions and the social influences have to do with entertainment and family related problems. The issue of concern is that due to the breakdown of traditional values that were responsible for cohesion in the community, the current community structure is responsible for unstable marriages and love of pleasure that does not promote good in the community.

The training for pastors in Group A appear to have addressed African beliefs but some pastors question the relevance of these beliefs and practices in an urban environment. Similarly the pastors in Group B also demonstrated an understanding to African traditions and traditional beliefs. However they seem less aware of the way in which the urban environment is impacting on those traditions. There are mixed reactions among the two groups of pastors. There were those whose training made them have a negative perspective to African traditional beliefs and worldview and considered them opposed to Christianity while others appreciated the teachings.

The comments made by the pastors in Group A showed that though there was value and relevance of certain courses in their curriculum, there appeared to be a gap between the theory taught and the ability of students to apply what they had learnt in their ministry. The comments

made by the pastors in Group B suggested that the curriculum lacked courses in specific skills relevant to ministry in the informal settlement context. Generic training did not seem to adequately equip them for the contextual challenges of mission and ministry in these communities. Reflecting on the responses made by the two groups of pastors in relation to their course curriculums, the pastors in Group A received relevant courses for ministry in their community but they are faced with a problem of how to apply them while the pastors in Group B did not receive training that could help them in their context of ministry. It was clear that addressing something in a course does not mean people acquire the skills to apply it.

On the global influences, theological training should help pastors enable the community in Kibera to embrace the positive influence of globalization and desist the negative influences so as to ensure sanity in the informal settlements. Training should also advocate for presence and for incarnational ministry to happen in the informal settlements. The idea of presence and staying in the context of ministry needs more emphasis in theological institutions that train pastors for ministry. Theological institutions should also address the place and relevance of African traditions and worldviews in an urban context of ministry in propagating the Christian message. Theological training should enable students to analyze and reflect on their context of ministry in a clear way so that they can understand how to go about addressing the challenges and the needs of the community (refer to research question 1a and b). The other concern is for theological institutions to see how pastors can be equipped for holistic ministry in the informal settlement context.

Other comments from the two groups of pastors showed that courses in theological training need to be intentionally redesigned so that they are clear on the issues and context of informal settlements. When this happens theological education will be in a position to equip pastors who work in the informal settlement become agents of positive change. Secondly, they should redesign courses in their curriculum that are skill based to address challenges of informal settlement and also courses that can be easily applied in the intended context using the available resources. Lastly, pastors from the two groups appreciated the training they had received but also pointed out some of the areas that they would like more emphasis on so that theological training would meet the demands of informal settlements in terms of ministry. They argued that practical skills are very significant especially in the areas of economic empowerment, health and nutrition, holistic discipleship and advocacy in human rights issues.

The community members through their churches also discussed some issues in relation to their context. The questions they looked at mainly focused on their needs, how they are addressing them as individual members of the community, how their pastors are involved in addressing them and also what the government is doing about their situation. Summarized responses from the three showed that their needs were unemployment, poor housing and sanitation and inadequate finances to meet daily needs. They do casual jobs, while others run small businesses as a way of meeting these needs. They also argued that some pastors in Kibera are empowering the community with skills so that they are able to address their needs while others are not. On the side of the government; they said it is involved by initiating projects that are aimed at addressing the needs of the people although they still feel a lot more needs to be done by the government.

The women on the other hand understood their roles in the family, community and church as that of being role models to their children, the people around them and also managing their homes. They indicated that they face much tougher challenges than their male counterpart as some are forced to assume the whole family responsibilities where men are nowhere to be seen. However

they appreciate life in Kibera as manageable although they desire to be empowered more with basic skills so that they can engage in businesses to sustain their families.

Chapter 4

Analysis of research findings

Chapter 4

Analysis of the findings of research

The research that was undertaken was a comparative study on ministry training in Kibera. Two groups of pastors were involved one from the graduates of CUM referred to as Group A and the other from graduates of other colleges referred to as Group B. Views of community and church members were elicited through focus group discussions with community members from three local churches and from women's economic empowerment group. The goal and objective of this research work was to identify the challenges and the training needs of pastors and evangelists working in the informal settlements and the appropriate models of theological training which can be used to equip them for ministry in these contexts.

In searching for appropriate models of training the emphasis is placed on a model which resonates with African worldviews, as well as the worldviews of the people of Kibera who are inhabitants of an African city influenced by globalization. A model is also sought which will enable ministers, congregations and community members to become agents of God's incarnational and transformative mission.

The analysis of the findings of research will be presented in sub-headings namely:

i) Existing models of theological education and the challenges facing pastors and the needs of the community in the informal settlements; ii) Existing models of theological education in a changing socio-cultural context in the informal settlements. It will also be reflected through three lenses namely 'incarnation' which relates to African model of education, 'transformation' which is ingrained in a Freirian model of education and 'critical skills' associated particularly with Western models of education.

4.1. Existing models of theological education and the challenges facing pastors and the needs of the community in the informal settlements

Pastors in the informal settlements revealed that they face a myriad of challenges that make ministry in these contexts very difficult to undertake. Bessenecker (2005:159) indicates that

informal settlements in Kenya are characterized by poverty which is reflected in poor housing constructed of temporary materials and Ngau (1995:4) adds that the structures are not well planned making it difficult to introduce roads or pathways. Many of the structures are a single room and accommodate a household of about five members and above. The majority of the residents have low incomes that hardly support the family and they mainly engage in informal sector employment or self-employment. Water and sanitation are either non-existent or minimal. This is a description of poverty, marginalization, injustice and oppression and pastors have outlined their challenges which reflect the above. We shall look at the challenges that pastors have outlined beginning with the lens of incarnation and explore how training equipped pastors to enter incarnationally into the challenges faced by informal settlement communities.

According to Van Engen and Tiersma (1994: 9), incarnation is used to mean presence, related to Jesus Christ who came to the world to be with us so as to save us. Padilla (1985:83) also notes, “Incarnation unmistakably demonstrates God’s intention to make himself known from within the human situation”. Looking at one of the challenges that pastors have identified such as the difficulty to make connection with the community, incarnation calls for intentional identification with the human situation. Pastors need to be intentional about identifying with the community. It is possible to have communities which people do not want to connect with or identify with especially where poverty is rife.

For incarnational mission to take place in the informal settlements, pastors need to first clearly understand their calling to ministry in this context. Second is the issue of training and we ask how can theological education enable pastors to identify with the challenges of these communities? Theological education should enable pastors to listen and learn from their community of ministry rather than provide answers to questions the community may not be asking. Emphasis should be on formation where pastors’ attitudes and commitments would be

formed in line with their context of ministry. For pastors who come from the outside, it is a difficult journey into the experiences of those in the marginal situations of the informal settlements. It is easy for them to be present in a community i.e physically present but still not connected. One may be present but still see the community as other to him/herself. For such pastors incarnation would mean learning to be humble enough and allowing the realities they are facing become a training ground for their ministry. Alex Zanotelli, described his incarnation as seeking to be baptized by the people of Korogocho (Pierli and Abeledo 2002:15). Fr Zanotelli accepted the reality of his ministry context in Korogocho and willingly allowed himself to learn from it. Following Zanotelli, we need models which affirm and include this baptism.

For the pastors who emerge from within the informal settlement, incarnation is a transformative presence, something infused with hope such that their presence is a visionary presence that leads to change. This change comes from pastors being part of the community in a new sense where they realize that apart from them living in the informal settlement they have a mission to accomplish. This mission should first be reflected in their own lives and later be translated into the life of the community as the life God intends for them to live. These pastors need to reflect the newness of life in all areas of their lives and at the same time inspire the community to embrace it.

From the pastors that were interviewed, there were clear signs of incarnation because at the time of the interview the majority of them were living right inside the informal settlement except two who were living outside. They also demonstrated awareness of the need to be incarnational where all argued in favour of understanding the community. For example a pastor from group B

who was not living in the informal settlement indicated that he feels inadequate to identify with the context of ministry because it has taken him time to figure out what to do (Juma 11/6/2011). The other one also said he feels there is need to orient pastors before they are sent to take on ministry in the informal settlement (Kinyua 11/6/2011).

For the pastors who were living in the community, some indicated that theological training has helped them understand the importance of staying in the community, seek to understand it and respond to its needs. For example one pastor in group A (Oluoch 3/6/2011) argued that the training he received prepared him to stay and be relevant in ministry through practical engagement. Another pastor from group B (Lukale 13/6/2011) also indicated that training has helped him identify with the community by understanding the challenges within it. In general, pastors appreciated that theological training was instrumental in helping them understand the importance of identifying with their context of ministry.

Pastors also demonstrated evidence of connecting with the community in some of their ministry activity. One pastor in Group A (Oluoch 3/6/2011) argued that he is currently running a project for school going children and youth called ‘home work club’ and the church he belongs provides book for students who come to the church for studies in the evenings. Another one (Ambani 3/6/2011) also said that he is involved in running a self-help group in the church for members to do some savings and borrow loans to start small businesses. From the pastors in Group B, one (Garari 13/6/2011) noted that the training has helped him to be a better preacher and teacher to the church and responds to the needs of the people in the church and the community. Another

one (Lukale 13/6/2011) also argued that the training has equipped him for mission, evangelism and social engagement.

From the above analysis, there is a lot of similarity between group A and B in the understanding of incarnation and the importance of incarnational ministry. There were also signs of incarnation in the two groups and evidence of connecting with the community. However the only difference between them is that theological training for pastors in group A was instrumental and intentionally in helping them understand and embrace incarnation as an important aspect of their ministries while from group B theological training helped some of the pastors' and for others theological training did not prepare them for incarnational ministry in the informal settlements. In group A the pastors argued that it was through training that they were able to be involved in incarnational ministry while in group B some of the pastors indicated that their training enabled them to be involved in incarnational ministry while others said training never facilitated them to be more incarnational in the informal settlement context.

Transformation follows incarnation. This implies that for incarnation to make any sense and have a meaning, it should translate into a transforming presence where both pastors and the community should experience a new identity in all areas of their lives (cf. Goldsmith 2006:13). For pastors to be a transforming presence they should reflect the change they want see in the way they think, do things and view others. From the information gathered from pastors it is clearly challenging for pastors in their current situation to be a transforming presence in the context of informal settlements. Pastors have shown that they struggle with the issues of negative ethnicity, inadequate stipend and dependency by their members. Negative ethnicity seems to have

infiltrated the church and the community at large. Though the pastors and the church are there as agents of transformation yet they somehow find that rather than transforming communities and becoming the source of unity in diversity they instead reflect those realities. The church and the pastors find themselves reinforcing negative attitudes rather than transforming them. A pastor in group A, Otieno (3/6/2011) noted that people of different tribes in Kibera live in estranged relationship and fear of one another. This has affected the way pastors do ministry because people are not free with one another and even pastors find it difficult to minister to people who are not of their tribe. There is no indication that training helped them overcome these issues.

For incarnation to become a transforming presence, pastors need to have an alternative vision of the community. Transforming presence or transformation comes with a vision of how things could or ought to be and theological education is key in facilitating this. Theological education should enable pastors to re-envision their communities with a new hope of a better future. Using the integrated model of theological education, the Freirian model advocates for learning where students engage in question and answer. Question and answer is a model of learning where questions are raised for students to search for answers. Questions form the basis for learning and both students and teachers are responsible for raising the questions and together look for answers.

For pastors in the informal settlement, this will enable them identify the challenges in their communities and in turn re-envision their communities. They will ask questions in relation to issues of their context, the challenges they face and the needs of the community. Through this process they will be able to find and discover the reality, the root causes and the possible

solutions. The Freirian model would involve the students in problem posing education. It would mean a model of education which engages with the questions being asked by the community. To make this happen then education will need to take place near the community or within it.

Incarnation leads to transformation and the pastors need to use what is now for the purpose of working redemptively for change. For example on the challenge of negative ethnicity, theological education needs to help the pastors become the ambassadors of unity; to preach, teach and act in manner that promotes unity in the midst of diverse cultural inclinations. Theological education should enabled the pastors to portray the change they are working towards by embracing and working together with pastors of other ethnic groups through exchange of pulpit, pastors' fellowship where they occasionally come together and organize evangelistic and mission activities together.

Pastors' stipend and church members depending on the church/pastor for support are other challenges that need an alternative view. Pastors and the community have indicated that they experience the same problem of lack/inadequate material resources and therefore pastors cannot offer a solution to the problem of economic poverty which has resulted in a dependency syndrome by church members. Both pastors and the community are struggling to survive and therefore pastors cannot offer an alternative or solution to the problem. The pastors and church members depend on each other and this is a non-transformative relationship that disempowers.

The question that comes up here is "how does theological education engage or involve the community in the process of transformative learning and action for change?"

The Freirian model of education offers a critique on the ministry and training of pastors where it advocates for mutual learning between the teacher and the student. It removes the barrier between a teacher and a student where a teacher poses superiority of knowledge and power while the student is only subjected to receiving from the teacher. Mutual learning (problem-posing education) according to Freire is where both the teacher and the student learn from each other's knowledge and experience (Freire 1973:67).

Reflecting on the current models of theological education from the pastors' experience, there seem to be less and to a greater extent no engagement or involvement of the community in the process of learning in theological institutions. This is evidenced by the comments made by two pastors in group B who argued that they feel less informed and inadequate to address their context of ministry (see Kinyua and Juma). The pastors in group A also alluded to the fact that though their courses were related to issues of the context of ministry, and that the training took place in Kibera, they still could not connect the theory in class and the practice in the field. This poses a challenge again to the process as there seem to be a disconnection. The Freirian model of education envisions theological education by advocating for mutual learning (problem-posing education) where experiences from the community are incorporated into the content and process of learning. This will enable both students (pastors) and the teachers to enrich one another towards acquisition of knowledge for transformative ministry and for finding strategies to implement change.

For the CUM students (pastors in group A), training took place in the community but still they indicated that there were problems. The problem here was not content but rather process as one

of them (Ogutu 3/6/2011) argued that the training did not address clearly how churches can be self-sustaining in terms of being able to support the pastor. Another one (Wambui 3/6/2011) also said it is difficult to implement micro-finance²⁷ in the church because of the economic status of the church members. The pastors in group B also alluded to the same fact as Lukale (13/6/2011) confessed to have initiated a mercy ministry in the church that caters for the needs of widows and orphans within the church yet he does not have the skills to run it.

Developing critical skills and the ability to look beyond the present reality of poverty, ethnic division, and dependency syndrome are very important at this point in helping the pastors analyze their context of ministry. It is the ability to unravel the root causes of all the problems and offer practical solutions. Pastors need to see the structural dimension of all these challenges beyond the immediate evidence they have observed. Structural causes of the problems in Kibera have to do with poor governance which has greatly contributed to the emergence and growth of informal settlements (Bodewes 2005:36). Governance is the exercise of political, economic and administrative authority in the management of a country's affairs at all levels (OXFAM, 2009:20). In Kibera the exercise of political, economic and administrative authority has been misused by those in power in the government for their own good and the community has been subjected to the above needs and challenges mentioned (Bodewes 2005:36).

Looking at the responses of pastors, there is no analysis on the root causes of the problems they have outlined. Pastors did not clearly articulate the causes of the issues they have outlined and experienced. This therefore suggests a weakness in the process of theological education in terms

²⁷ To implement micro-finance meant running a programme where members can save and borrow money for running small businesses.

of developing critical skills in understanding and analyzing the root causes of social problems, developing problem-solving strategies and implementing them.

Conclusion

The existing models of theological education have tried to equip pastors for ministry but with a limited success in addressing the contextual needs and challenges of informal settlements. Though pastors have benefited to a larger degree from theological training as they have indicated, there are gaps and disconnect in terms of critical analysis of their context of ministry and the practical implication of transforming informal settlement communities.

4.2. Existing Models of Theological Education in a changing socio-cultural context in the informal settlements

The research has revealed several issues that are significant in understanding the impact of current theological education and transformation in a changing socio-cultural context. Some pastors acknowledged that theological training gave them some knowledge about African traditions and worldview which form the context of Kibera informal settlement. For example one pastor in group B (Asava 12/6/2011) said, the knowledge he gained through training changed the way he viewed and treated people in his ministry.

On the other hand some other pastors indicated that African traditions and worldviews were both conflicting with Christianity and also dying away because of change of culture. For example one pastor in group A (Waiti 3/6/2011) noted, theological education revealed that African traditions and worldviews were conflicting with Christian gospel message. Another pastor (Ogotu 3/6/2011) indicated that some of the African traditions and worldview where boys and girls were socialized by grandfathers and grandmothers are no longer happening because the elderly are not found in the city. This is because the old practices are dying away because of culture change.

Theological education should enable pastors to manage change whenever it occurs to avoid a rift between them and the community.

Informal settlements are places of rapid social and cultural change and people living in these communities find themselves between the city and village where both realities meet. It is part of the ministry of pastors in the informal settlements to help people engage with these changes. Incarnational models of ministry require an entering into those cultural realities as Van Engen and Tiersma (1994:9) argue that incarnation is “...a theology on the way, of accompaniment, of walking alongside. It is a theology of those who are not from the periphery but, knowing that Christ died outside the gate of Jerusalem, have chosen to identify with, to walk alongside, those the world has cast aside as unimportant”. (Van Engen and Tiersma 1994:9)

On the changing lifestyles, values and beliefs in the city, pastors also acknowledged that theological training helped them to understand and relate to changes in social and cultural way of life. However the understanding of these changes in lifestyle, values and beliefs in the city were expressed negatively. Pastors understood these changes as those things that are not compatible or do not promote a well being of a family and community at large. For example one pastor in group A (Otieno 3/6/2011) argued that they looked at issues of HIV/Aids, effects of media on children and youth, child labor, child abuse and child headed families in relation to changing lifestyles, values and beliefs. A pastor from group B (Lukale 13/6/2011) also stated that training helped him to cope with the reality of the emerging lifestyles in the society today such as drug and substance abuse, single parenthood. For theological education to have any positive impact in the ministry of pastors in the informal settlements, training should enable them appreciate changes in the cultural and social environment by affirming the positive and good aspects while at the same time retain a critical distance.

Incarnation as a theology on the way (Van Engen and Tiersma 1994:9) is one that is constructed

and informed by the realities of those in the margins of society. It identifies with the circumstances of injustice, oppression and poverty. It is a theology that creates a dialogue with pastors who serve among the poor communities by helps them find solutions to their problems (Freire 1973:67). Looking at the issues that pastors mentioned in relation to their training, we have observed that there is a general perception that is negative on African traditions and worldview. Pastors seem not to understand how relevant the knowledge in African traditions and worldview and the changing social and cultural environment is in their context of ministry. It is possible that some pastors neither appreciate any African traditions and world views nor changes in socio-cultural environment. This is ignorance of the fact that African traditions and worldview have enabled African people live harmoniously in their communities before Christianity came. Mbiti (1992:2) argues that “To be human is to belong to the whole community, and to do so involve participating in the beliefs, ceremonies rituals and festivals of that community. A person cannot detach himself... for to do so is to be severed from his roots, foundation, his context of security, his kinship and the entire group of those who make him aware of his existence”.

Theological education should enable pastors in the informal settlement communities uphold those African traditions and worldviews that work for harmony, identity and the good of the community as people try to keep their roots in the communities from where they come, and to connect to the wider society of which they become part in the city. On the other hand theological education should enable pastors accept and view the socio-cultural changes taking place in the community with an open attitude so as to acknowledge those which are good and work for the best of the community.

I do not advocate for a wholesale acceptance of all African traditions and worldviews but it is paramount that pastors are helped through training to understanding and engage with traditional

cultures and worldviews and especially those in the process of change. An incarnational model of theological training should enable pastors to better appreciate and comprehend the complexities of the cultural environment in which they operate. At the same time theological training should enable pastors to adopt more incarnational models of ministry informed by the context where they are serving. Another observation is that pastors did not appreciate changes that come from global or local influences. They appeared very skeptical of the mention of the words global and local influence and quickly brought out very negative perceptions about them. For example one pastor from group A (Oluoch 3/6/2011) noted that urbanization is a big threat to African traditional values and that most urban dwellers are embracing a global way of life discarding their traditional way of life. A pastor from group B (Lukale 13/6/2011) also argued that many people in Kibera are living in come-we -stay²⁸ marriages that are not long lasting.

It seems that training did not help them analyze the two sides of a coin where they would look at both the destructive and constructive aspects of global and local influences. There are a lot of positive things to learn from the global world; for example the benefits of media where people are able to connect and understand what is happening in the rest of the world. Arguing on the causes of modern changes in Africa, Mbiti (1992:216) noted that “a new and rapid rhythm is beating from the drums of science and technology, modern communication and mass media, schools and universities, cities and towns”. This means change is inevitable and that people have to accept and live with it.

At the time of gathering information from the informants I visited some of their churches on Sundays and observed that many people portrayed some western/global aspects of life. For example in some churches the music was in English and they used keyboards and public address systems while the language of communication during the service was English. The male members of those churches were dressed in suits and ties while the female members were in modern dressings. This represents a paradox and a complex where pastors find themselves embracing a global lifestyle yet they find themselves uneasy to accept the very lifestyle they are exercising. Could it be that pastors did not clearly understand that what they know as good and bad

²⁸ Come-we- stay marriage is a union where a man and a woman decide to live as a husband and wife without the consent of their parents.

are both aspects of urbanization? They are in dilemma as Mbiti (1992:219) rightly puts it “For the individual the change...plunges him into a darkness for which he has not been traditionally prepared. It alienates him both from the traditions of his society and from his roots.

Paradoxically, the individual is involved in the change and yet alienated from it”.

Existing models of theological training seem to be too distant from the context in which pastors serve and this calls for the need of models of theological training that will close the gap and create an environment where pastors will learn in a particular cultural and social context rather than being so removed from it that they cannot relate to it. For transformation to take place theological training should enable pastors understand how to communicate the gospel in the informal settlements by engaging the challenges within and around it.

Another area was in reflecting critically and theologically on their context. “Theological reflection is an effort to understand more broadly and deeply the analyzed experiences in the light of living faith, scripture, church teachings and the resources of tradition. When the Word of God is brought to bear upon the situation, it raises new questions, suggests new insights and opens new responses” (Holland & Henriot 2004:9). Critical thinking is very important at this point where pastors are supposed to look beyond the present and focus on the future possibility.

Pastors should be able to envision how it can be by relating faith or God’s word to present realities.

Some pastors pointed out how the training they received enabled them reflect critically and theologically on their context pointing out issues like justice, holistic ministry, forces and powers that oppress the poor and the importance of incarnation. A pastor in group A (Ogutu 3/6/2011) noted that the training has helped him understand the forces and powers that oppress the poor, and the history of how Kibera came about. However it is not very clear how all these are impacting on their ministry. It is one thing to learn about something and it another thing to reflect and practice it. Freirian model of education on the problem-posing approach to education advocates for action-reflection which encourages the students to reflect on their experiences as part of the process of learning. For the pastors in group B there was no comment on how theological education enabled them engage in a process of action-reflection on their context of

ministry.

Theological reflection in relation to justice means allowing God's word to bear upon people's situation, raising questions why things are not done as expected and finally suggesting new insights and responses on how the situation should be. It also points out the forces and powers that oppress the poor and declares judgment if the situation does not change (Holland & Henriot 2004:9). Theological reflection emphasizes the importance of holistic ministry reflecting on the ministry of Jesus Christ who in Luke 4:18-19 came to the world to meet people's physical, spiritual and social needs. Theological education should enable pastors in the informal settlements acquire the tool for action-reflection so that they are able to understand their context of ministry and appropriately address its challenges.

Conclusion

Informal settlements are places of social-cultural change just like any other part of the city. The research has revealed that theological training has not adequately and sufficiently addressed these changing contexts and therefore pastors in the informal settlements are not well oriented on how to address them. This is a problem that integrated models of theological education need to keenly look at in order to help pastors fit well in these contexts of ministry and to be able to respond to the challenges that these contexts pose to their ministry.

Chapter 5

Conclusion, Recommendation and Way Forward

Chapter 5: Conclusion, Recommendations and Way forward

5.1. Conclusion

This is a research work that has been undertaken to identify the training needs and challenges of pastors and evangelists working in the informal settlements. It is also a study on the appropriate models of theological training which can be used to equip pastors for ministry in these contexts.

The analysis of the findings that has been done has revealed the following information in relation to the research questions;

1. Some of the challenges facing pastors and evangelists working in the informal settlements are difficulty in connecting with the community where they serve, negative ethnicity, lack/inadequate pastors stipend and dependency syndrome from their members.
2. The needs of the community are unemployment, poor housing, sanitation and lack of resources to meet basic needs.
3. Regarding the influence of traditional beliefs and worldviews, people in Kibera have fashioned their lives in the city according to their traditional heritage on the understanding of how a family is organized and defined, and how people are socialized in relation to roles and gender. The whole idea in relation to how African traditions, beliefs/practices and values shape and influence life in the city show that as people move into the city the issue of identity and belonging becomes important to them.
4. The global and local aspects of urbanization have been conceived negatively by the pastors. For example, one aspect of global influence is the media where people are accustomed to modern way of entertainment through viewing video programs. This is seen as a negative influence that contributes to some of the breakdown of traditional values that were responsible for cohesion in the community. According to the pastors it is

responsible for the abuse of drugs in the current community structure. Another issue mentioned was that many people in Kibera are living in come-we -stay marriages that do not last for long. This lifestyle is not African but an influence of life in the city.

5. The findings indicated that the idea of staying in the community, and thereby being present in and being open to the lives of the people of Kibera is very important for incarnation. This is a distinctive aspect of CUM training where pastors in Group A were trained in their context of ministry.
6. Regarding how theological training has enabled pastors to relate to and address the communality of African traditions and worldviews, there were mixed reactions among pastors where some of the pastors had a negative perspective on African traditions and worldviews and considered them opposed to Christianity while others indicated there is something to learn from them.
7. On how theological training has enabled pastors to relate to and address the changing life styles, values and beliefs in the city, pastors in both groups indicated that theological training has helped them understand and relate to the negative changing lifestyle of the city. There was no mention of the positive aspects of changing lifestyle and beliefs in the city as these changes were generally seen as destructive.
8. On how theological training helped pastors to insert themselves into their community, analyze it and reflect critically and theologically on it, there was a difference with how training was done among the two groups of pastors. For pastors in Group A there was evidence of an appreciation of insertion, analysis and reflection whereas in Group B there was only appreciation of the community members and especially women in terms of their input and participation as important in the church. On how theological training has

enabled pastors become agents of spiritual, social, physical and economic transformation in the informal settlements, both groups of pastors indicated that they are involved in some projects that are geared towards transforming peoples' lives in the informal settlement.

9. On how the theological curriculum helped and did not help pastors in addressing the challenges and needs of the community, the pastors in Group A indicated that the benefits of theological training are specifically in the urban courses they did which helped them understand the context of the informal settlement better. The pastors in group B also indicated that their experiences in training has helped them in addressing the needs and challenges in their context of ministry which point to socio-economic areas of life as well as ministry training. However, pastors also pointed out areas where theological curriculum did not address their context of ministry. For example the pastors in Group A showed that though there was value and relevance of certain courses in their curriculum, there appeared to be a gap between the theory taught and the ability of students to apply what they have learnt in their ministry. Pastors in group B indicated that their curriculums lacked courses in specific skills relevant to ministry in the informal settlement context.
10. On what needs to change so that theological education curriculum of their institutions would enable pastors address the challenges of their context, the life experience of the people of Kibera and convey the Gospel in an incarnational manner in Kibera, the pastors from the two groups indicated that practical skills are very significant especially in the areas of economic empowerment, health and nutrition, holistic discipleship and advocacy in human rights issues.

The difference between group A and group B was not as great as anticipated. Although group A had their training located in the informal settlement and had courses geared to the context, the process of learning did not give the pastors the practical skills they needed to address the challenges and needs faced in the community. Here the challenge seems to be about the model not the content. The existing models of theological training have not sufficiently addressed the changing socio-cultural context of informal settlements so as to enable pastors to relate well with it. The findings have shown that pastors are struggling to reconcile cultural identity with modern change and this has brought problems in addressing their context of ministry. This being the case this study has made some recommendations with regard to how an integrated model of theological education could address the above concerns.

5.2. Recommendations

Moschetti (1997:33) argues that “The church’s mission in Africa at the dawn of the 21st century is to come up with a relevant theology for the urban people, springing up from the real experiences of the poor and slum-dwellers who are a huge number and the majority in the African cities”. It could be argued that the theology that Moschetti is eluding to require a model of theological education that integrates aspects of African, Western and Freirian models of education. It is a model that would help pastors in the informal settlement addresses the challenges they face in ministry and the needs of the community.

5.2.1 An Integrated Model of Theological Education

We have looked at the strengths of different models of theological education and how aspects of these models are illustrated in the ministry of pastors. However at this point we want to explore what an integrated model of theological education would look like in the context of informal settlements. An integrated model of theological education implies a contextual theology which is understood as “theology expressed in a way that is authentic to the particular cultural situation in which the gospel is proclaimed” (<http://publications.oikoumene.org>, 10\8\2009). A contextual method of doing theology identifies with a particular context and endeavors to understand it. It critically explores individual and contemporary-collective experiences as well as the past; the personal or communal experiences within the context of culture; the social location and social change (Bevans 2005:7). An integrated model of theological education is a model of education that incorporates other relevant models of education. These models incorporated are African, Western and Freirian models of education. The three models of education contribute greatly to the new model of contextual theological education which is meant to effectively train ministers in an informal settlement like Kibera. *It is a model of theological education which bears three characteristics that we shall look at very closely. These are formation (incarnation), information (critical skills) and transformation.* The integrated model of education will give attention to the formation of the pastors so that they can belong to their community of ministry; it will inform the pastors so that they are able to analyze and understand clearly their context of ministry and also transform the pastors in such a way that they can understand and do ministry in the community they serve.

The formation of pastors which is a characteristic of African model of education will happen through theological education/training that is informed by the context. Formation in this case reflects an understanding of incarnation where pastors will be able to relate and belong to their community of ministry. They will not view the community as “other” but rather will see themselves as “one with” the community. The challenges that pastors outlined together with what affects the community will form part of the learning content. Pastors will be introduced and

made familiar to their context of ministry and be given the opportunity to learn so that they can go and serve with understanding not as strangers but rather part of the community. Issues like difficulty to connect with the community, negative ethnicity, lack/inadequate stipend for pastors and dependency syndrome by church members will not arise as pastors will have familiarized themselves in their training. An integrated model of theological education will ensure that pastors are well grounded in understanding their context of ministry and that they are capable of entering in these context with informed mindsets.

A Freirian aspect of the integrated model of theological education will enable pastors identify the challenges in their communities and in turn re-envision their communities. They will ask all the questions in relation to issues of their context, the challenges they face and the needs of the community. Through this process they will be able to find and discover the reality, the root causes and the possible solutions. The Freirian model will involve the students in problem posing education. It will be a model of education which engages with the questions being asked by the community. To make this happen then education will need to take place near the community or within it.

“Informed mindsets” are about the ability to critically engage with the world around us.

Here we see the importance and value of both Freirian and western models of education. Here the word “inform” relates with the critical skills which the pastors will acquire through the Freirian aspect of this model. Through this model pastors will have an opportunity to gain knowledge and a critical understanding of local and global knowledge on issues that relate to the ways of living of people in Kibera. For example, on the issues that pastors raised on local and

global influences, a more integrated model of theological education will enable pastors to be well informed of their pros and cons so that they can handle different influences in the best way possible. On African traditions and worldviews they will be informed on how to relate to culture and understand how the gospel is revealed, proclaimed and lived within that culture. The curriculum and course content will be determined by what the pastors should know about their context of ministry. Equally pastors will be introduced to critical skills where they will be able to see and understand beyond what they already know or believe. Integrated theological education will enable pastors be able to figure out how Christ affirms and confronts culture and have a balanced view of ministry.

Another characteristic of the integrated model of theological education is conveyed by the word “transform” and this is taken specifically from the Freirian model of education.

Transformation is about change, of making life situations look better or work for the best. For the integrated model of theological education, “transform” will mean having courses that will enable pastors, together with their congregations and communities, to reflect on problems and effect change in the community. The pastors indicated that they desire to be trained on courses that will enable them address the challenges and needs of the community. One pastor in group A (Otieno 3/6/2011) said that the curriculum should show how advocacy on human rights violation and issues of land ownership in Kibera can be done in a more successful way and another one (Ogutu 3/6/2011) also said that the course on economic empowerment should consider the difficulty of accumulating resources in Kibera bearing in mind the economic status of the people and point to a relevant way of helping the community becoming economically stable. From group B a pastor (Lukale 13/6/2011) also noted that pastors should be equipped for holistic

discipleship of their congregations and the community. An integrated model of theological education will take into account what the pastors need to know in this regard and make it possible for that to happen.

5.3 The way forward

An integrated model of theological training is a model that seeks to connect theory and practice. It is a skills-based theological training that develops problem-solving strategies and implements them.

The vision of an integrated model of theological training is to ‘inform, form and transform pastoral ministry in the informal settlements’. To ‘**inform**’ means pastors will analyze and understand clearly their context of ministry. To ‘**form**’ means pastors will identify (belong) with their community of ministry. To ‘**transform**’ means pastors will be involved in transformative mission activities within their community of ministry.

An integrated model of theological training as a programme of theological education is one that involves critical enquiry and addresses the questions raised by the context. It reflects on people’s experiences, takes appropriate action informed by the issues raised by the context and integrates pastors for life in their community of ministry. Also, it uses a body of knowledge that has been acquired through the wisdom of life experience as pastors are mentored by senior pastors who have long term experience in ministry (refer to diagram B. pg 37 on “An integrated model of theological education”).

In terms of the content of an integrated model of theological training, specific focus areas of skill will include some of the areas of concern that students in this study have mentioned. These areas are economic empowerment, health and nutrition, holistic discipleship, advocacy on human right and land ownership, urban mission in a socio-cultural changing context, mission and sustainability, mission in the context of informal settlements etc. A next research project may investigate how the curriculum for an integrated model of theological training can be developed and implemented.

Bibliography

A survey of Informal Settlements in Nairobi by National Cooperative Housing Union Ltd (NACHU), 1990 (unpublished report).

Anderson, Allan. 2000. *Zion and Pentecost: The spirituality and experience of Pentecostal and Zionist/ Apostolic churches in South Africa*. Pretoria: University of South Africa Press.

Banks, Robert. 1999. *Re-envisioning theological education: exploring a missional alternative to current models*. Grand Rapids: William B. Eerdmans Publishing Company.

Bediako, Kwame. 1995. *Christianity in Africa: the renewal of a non-western religion*. Edinburg: Orbis Books

Bennaars, Gerard A. 1993. *Ethics, education and development*. Nairobi: East African Educational Publishers.

Bessenecker, Scott. 2005. *Quest for hope in the slum community: a global urban reader*. Federal Way: Authentic Media.

Bevans, Stephen B. 2005. *Models of contextual theology*. New York: Orbis Books.

Bevans, Stephen B. & Schroeder, Roger P. 2008. *Constants in context: A theology of mission for today*. New York: Orbis Books.

Bodewes, Christine. 2005. *Parish transformation in the urban slums*. Nairobi: Pauline's Publishing Africa.

Bosch, David J. 1998. *Transforming mission: paradigm shift in theology of mission*. New York: Orbis Books.

Chandran, Emil. 2004. *Research methods: a quantitative approach with illustrations from Christian ministries*. Kenya: Daystar University.

Conn, Harvie M. et al. 2002. *The urban face of mission: ministering the gospel in a diverse and changing world*. Phillipsburg: P&R Publishing.

Costas, Orlando. 1989. *Liberating News: a theology of contextual evangelization*. Grand Rapids: William B. Erdmans Publishing Company.

Daneel, M. L. (ed) 2001. *African Christian Outreach vol.1: African Initiated Churches*, Menlo Park: Southern African Missiological Society.

De Gruchy, Steve. 2005. A Christian engagement with the sustainable livelihoods framework, *Missionalia* 33:1, pg 56-72, PDF.

Denscombe, Martyn. 2003 (second edition). *The good research guide: for small-scale social research projects*. Berkshire: Open University Press.

Falola, Toyin and Salim, Steven J. (Eds). 2004. *Globalisation and urbanization in Africa*. Trenton: Africa world press Inc.

Faure, Edgar et al (Eds). 1972. *Learning to be: the world of education today and tomorrow*. Paris: UNESCO.

Ferris, Robert W. 1990. *Renewal in theological education: strategies for change*. Wheaton College: Billy Graham Center.

Freire, Paulo. 1973. *Pedagogy of the oppressed*. New York: Continuum Publishers.

Goldsmith, Martin. 2006. *Get a grip on mission: the challenge of a changing world*. Nottingham: Intervarsity Press.

Grigg, Viv. 1992. *Cry of the urban poor*. Monrovia: World Vision International.

Grigg, Viv. 2004. (Revised edition) *Cry of the Urban poor*. Waynesboro: Authentic Media.

Holland, Joe and Henriot, Peter S. J. 2004. *Social analysis: linking faith and justice*. Washington: Orbis Books.

Kane, J. Herbert. 1981. *The Christian world mission: today and tomorrow*. Grand Rapids: Baker Book House Company.

Kombo, Donald Kisilu and Tromp, Delno L.A. 2006. *Proposal and thesis writing: an introduction.*; Nairobi: Paulines Publication Africa.

Mbiti, John. S. 1992. *African religion and philosophy*. Nairobi: East African Education Publishers.

Moschetti, Daniel. 1997. *Urban ministry in Africa: need for new models*. Eldoret: AMECEA GABA Publications.

Ngau, Peter. 1995. *Informal settlements in Nairobi: A baseline survey of slums and informal settlement and inventory of NGOs and CBO activities*. (Thesis completed at Nairobi University, unpublished).

Njoroge, R. J and Bennaars, G.A. 1986. *Philosophy and education in Africa: an introductory text for students of education*. Nairobi: Transafrican Press.

O'Connor, Anthony. 1983. *The African city*. London: Hutchinson & co. Publishers Ltd.

Oucho, J. O. 1996. *Urban migrants and rural development in Kenya*. Nairobi: Nairobi University Press.

Oxfam report on *Urban poverty in Nairobi: analysis and appraisal*. 2009.

Padilla, Rene 1985. *Mission between times*. Grand Rapids: William B. Eerdmans Publishing Company.

Pierli, F. & Abeledo, Y. (eds) 2002. *Slums: the challenge of evangelization*, Nairobi: Paulines Publications Africa.

Senior, Donald C. P & Stuhlmueeller, Carrol C. P. 1983. *The Biblical foundations for missions*. New York: Orbis Books.

Schreiter, Robert J. 1993. *Constructing local theologies*. New York: Orbis Books.

Sifuna, D.N. 1976. *Vocational education in schools: a historical survey of Kenya and Tanzania*. Nairobi: East Africa Literature Bureau.

Shorter, Aylward and Onyancha, Edwin. 1997. *Secularism in Africa: a case study: Nairobi city*. Nairobi: Paulines Publications Africa.

Smith, Colin Graham. 2001. *Church mission strategies in an informal settlement in Nairobi*. Masters thesis submitted to the University of Oxford (unpublished).

Stott, John. 1975. *Christian mission in the modern world*. Downers Grove; Illinois: Intervarsity Press.

Tafakari Centre for Urban Mission brochure publication, 2011.

Thomas, Norman (ed). 1995. *Readings in world mission*. London: SPCK.

Tippet, Allan. 1987. *Introduction to missiology*. Pasadena: William Carey Library.

UN-HABITAT, 2008/2009. *State of the world's cities: harmonious cities*. London: Earthscan.

Van Engen, Charles. 1996. *Mission on the way: issues in mission theology*. Grand Rapids: Bakers Books.

Van Engen, Charles & Tiersma, Jude. 1994. *God so loved the city: seeking a theology for urban mission*. Monrovia: World Vision International.

Wijsen, Frans, Henriot, Peter and Mejia, Rodrigo (eds). 2005. *The Pastoral Cycle revisited: a critical quest for truth and transformation*. Nairobi: Paulines Publications Africa.

<http://en.wikipedia.org/wiki/kibera>, 29\7\2009

<http://www.globalexchange.org/counties/africa/kenya/kibera>, 29\7\2009

http://mojamoja.org.hope_for_kibera.htm, 29\7\2009

http://www.theoledafrica.org/ICETE/Files/Mckinney_EvangelicalTheologicalEducation.mht, 10\8\2009

http://www.bild.org.download/paradigmpapers/1_creating_a_New_paradigm.pdf pg 4, 5, 10\8\2009

<http://publications.oikoumene.org>, 10\8\2009

http://en.wikipedia.org/wiki/Research_ethics, 11/12 2012

en.wikipedia.org/wiki/Gender, 9/3/2011

<http://www.who.int/gender/whatisgender/en/>, 9/3/2011

Addendum

Addendum 1

Consent letter for pastors and evangelists to be interviewed

**University of South Africa
Department of Christian Spirituality, Church History and Missiology
c/o
Carlile College School of Theology
Po Box 72584-00200
Nairobi,
Kenya**

May 2011

Dear Friends,

RE: Interview for pastors' and evangelists in an informal settlement

I am carrying out a research on theological training for Pastors and Evangelists in an informal settlement. I am requesting for your consent that you may allow me to conduct an interview with you concerning the appropriate models for training Pastors and Evangelists in the context of an informal settlement.

The interview will take about 15-20 minutes and will be done at your convenience. During the interview I will be running a tape to record our conversation and please feel free to tell me if you are not comfortable with tape recording so that I may use other means acceptable to you

I hope that you will find the interview interesting and I wish to thank you in advance for considering giving information in my research.

I would like to ask for your permission to use your names in my report and in case you are not comfortable with this please let me know. Lastly, the results of my finding will be available in case any of you would like to have a look.

Once again thank you and May God bless you.

Yours truly,

Rev. Patience S. Wanzala.

Addendum 2

Interview guide for pastors and evangelists

- 1) What challenges do pastors and evangelists face in the informal settlement?
- 2) What are the needs and assets of the community in Kibera?
- 3) How do traditional African beliefs, traditions and values shape / influence life in this community?
- 4) How does a global and local aspect of urbanization form the life situation, life- styles, values and beliefs of the inhabitants of the informal settlements?
- 5) What are the feedbacks from the ministers (both from CUM and other theological institutions) on the following questions:
 - a) Does their theological training enable pastors to convey the Gospel in an incarnational manner to their congregations and community?
 - b) Does their theological training (whether from CUM or from other theological institutions) enable pastors to
 - i) Relate to and address the communality of African traditions and worldviews?
 - ii) Relate to and address the changing life- styles, values and beliefs in the city?
 - iii) Insert themselves into their community, analyse it and reflect critically and theologically on it?
 - iv) Become agents of spiritual, social, physical and economic transformation in the informal settlements?
 - c) Which aspects of their theological education curriculum helped them address the above challenges? (This is both African and Western model type of a question).

d) Which did not?

6) What changes would they like to see made to the theological education curriculum of their institutions,

a) so as to be able to address the challenges of the context and the life experience of the people of Kibera and to convey the Gospel in an incarnational and transformative manner in Kibera?

Addendum 3

Focus group questionnaire for community

a) What are the needs that you experience on a daily basis and what are the causes of these needs?

This question seeks to understand the kind of needs and challenges that community members in Kibera are undergoing.

b) What mechanisms are you putting in place to address these needs? What are the resources that you have to address these needs and challenges?

This question seeks to understand how the members of the community are coping with their needs and how they are addressing them.

c) What is the role of a pastor in this community? How do they address needs of the community?

This question seeks to understand the role of pastors and their effectiveness in addressing the needs of the community.

d) What is the central government doing or not doing in terms of addressing these needs? How is the local government involved?

This question seeks to understand how the government is currently involved in addressing the needs of people in Kibera community.

Addendum 4

Focus group questionnaire for women

a) What roles do women have in the family, community and church?

This question seeks to understand the specific roles and status of women in their families, church and community; and how it impacts on the quality of their lives.

b) What are the advantages and disadvantages of living Kibera?

This question seeks to understand the factors which make life in Kibera bearable and not bearable specifically for women, in terms of their roles and the specific burdens which they have to carry.

c) What are the challenges that you face in Kibera?

This question seeks to understand the needs and struggles that people in Kibera and women in particular experience on a daily basis especially as it relates to the role and status of women in society.

d) What are the possible solutions to these challenges?

This question seeks to understand what the women think should be done to as a way of addressing the needs and challenges they face in Kibera.

e) Do you think pastors are well equipped to address the challenges and needs of the community and particularly of women in Kibera?